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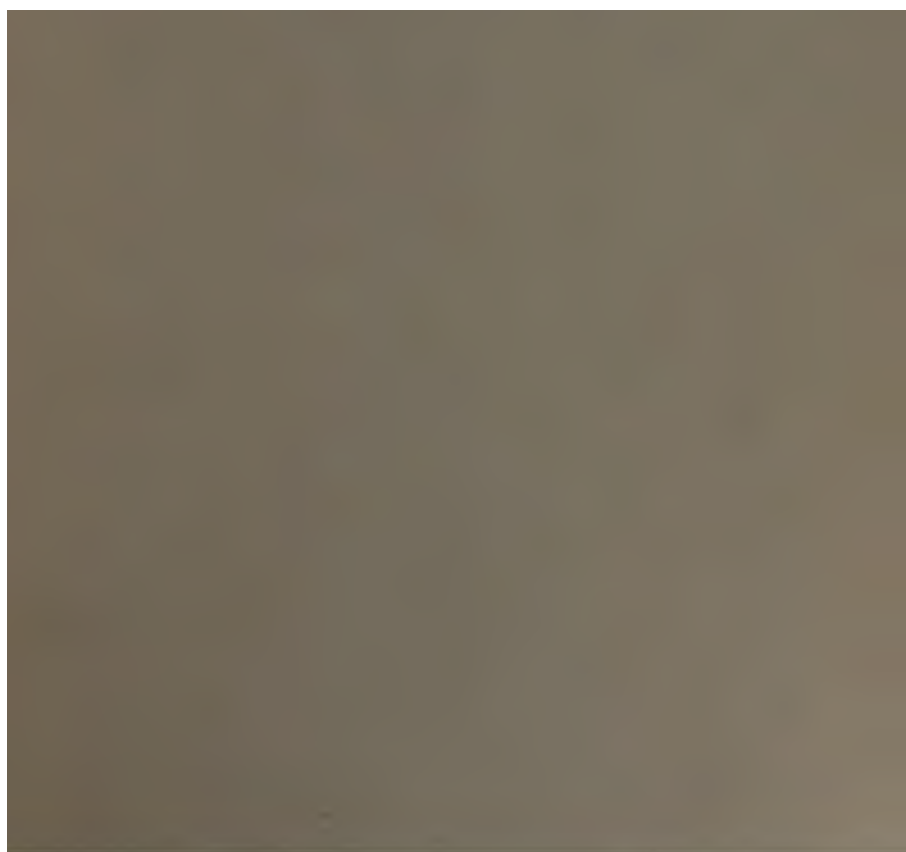
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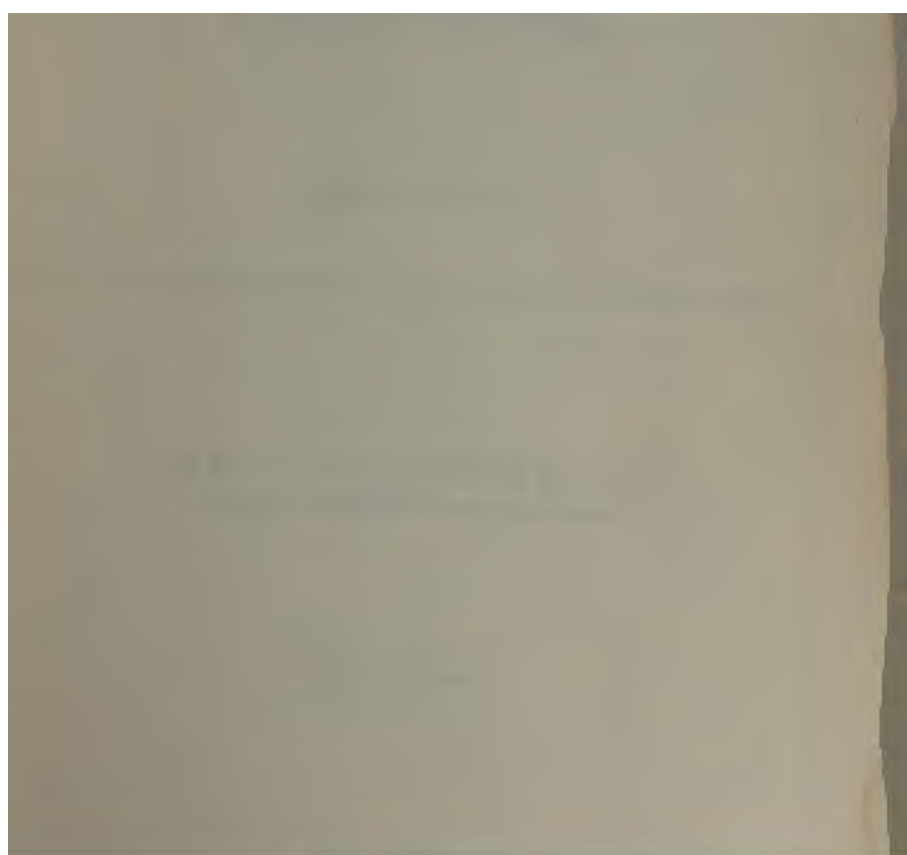
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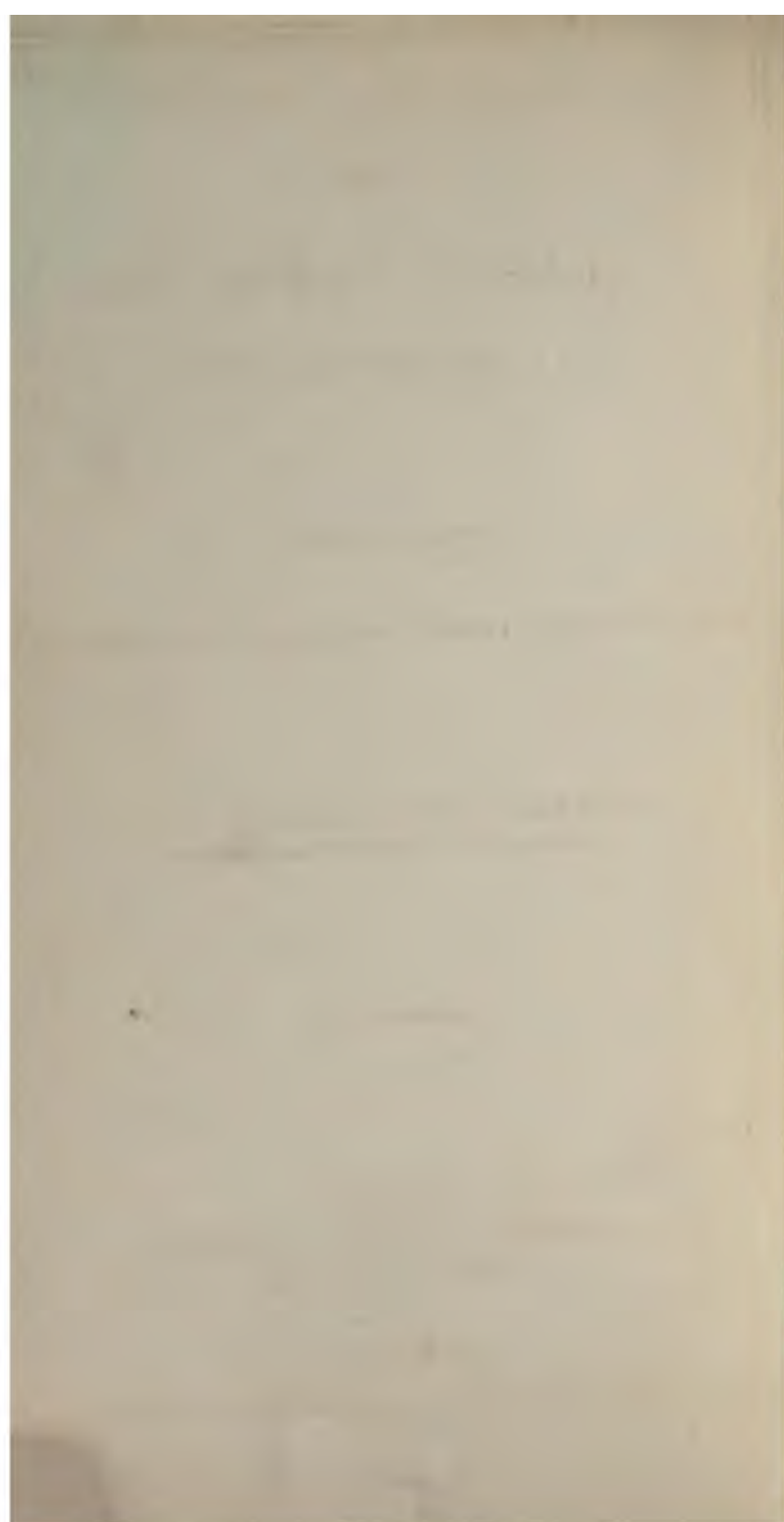


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THE
LAGHU KAUMUDI,
A SANSKRIT GRAMMAR,

BY

VARADAKJA

WITH AN ENGLISH VERSION, COMMENTARY, AND REFERENCES.

BY

JAMES R. BALLANTYNE LL.D.
PRINCIPAL OF THE SANSKRIT COLLEGE, BENARES.

Second Edition.

BENARES:
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PREFACE.

THE grammatical compendium of which this is a translation is current among the pandits of the North-west provinces, and of most of the other provinces of India. The translation is one of a series of attempts to encourage and facilitate the interchange of ideas between the pandits and the senior English students of the Government Colleges. How different the arrangement of a Sanskrit treatise on Grammar is from that of an English treatise on the subject, may be inferred from the facts stated in the subjoined extract from the preface to the Hindi version of the same compendium.

The groundwork of the grammatical literature of the Sanskrit is comprised in Pāṇini's eight Lectures, entitled "*The Aṣṭādhyāyī*." Each of the lectures is divided into four sections, and each section into a number of *sūtras*, or succinct aphorisms. On these Mr. Colebrooke remarks :—"The studied brevity of the *Pāṇinīya* "*sūtras* renders them in the highest degree obscure; even with "the knowledge of the key to their interpretation, the student "finds them ambiguous. In the application of them when understood, he discovers many seeming contradictions; and with every "exertion of practised memory, he must experience the utmost "difficulty in combining rules dispersed in apparent confusion "through different portions of Pāṇini's eight Lectures."

The same accomplished scholar adds :—"The outline of Pāṇini's "arrangement is simple; but numerous exceptions, and frequent "discrepancies, have involved it in much seeming confusion. The

"first two lectures (the first section especially, which is in a manner the key of the whole grammar) contain definitions; in the three next are collected affixes, by which verbs and nouns are inflected. Those which appertain to verbs occupy the third lecture:—the fourth and fifth contain such as are affixed to nouns. The remaining three lectures treat of the changes which roots and affixes undergo in special cases, or by general rules of orthography, and which are all effected by the addition, or by the substitution, of one or more elements. The apparent simplicity of the design vanishes in the perplexity of the structure. The endless pursuit of exceptions and limitations so disjoins the general precepts, that the reader cannot keep in view their intended connexion, and mutual relation. He wanders in an intricate maze, and the clew of the labyrinth is continually slipping from his hands."

Such a work as that above described being obviously unsuited for a beginner, a different arrangement of Pāpini's *sūtras* was attempted by several grammarians "for the sake of bringing into one view the rules which must be remembered in the inflections of one word, and those which must be combined even for a single variation of a single term." This arrangement, Mr. Colebrooke adds, "is certainly preferable; but the *sūtras* of Pāpini, thus detached from their context, are wholly unintelligible; without the commentator's exposition, they are indeed, what Sir William Jones has somewhere termed them, 'dark as the darkest oracle.'"

Such an arrangement as the *Siddhanta Kaumudī* of ment the *Lā*

here referred to, is adopted in its abridgement of *Varadardja*.

One of the first objects of this edition of the Grammar is to explain each term and each process, on its first occurrence, with something of that fulness of illustration, which the pandits think it better to defer imparting until a later stage in the pupil's course. According to the established system, the juvenile pupil, who has only commenced learning the language in which the grammar is written, cannot proceed three lines in advance of the point at which his preceptor's last lecture broke off. If he can proceed half a line in advance of it, it is more than was to have been expected.

Another omission of the native grammars is supplied to a certain extent in this edition. When a word is given as an example under a rule, perhaps six or eight rules have previously had a share in bringing the radical word into the form to which the ultimate rule applies. For instance, when we wish to determine one particular pronoun, (to quote from Mr. Wollaston's preface to his practical Grammar of the Sanskrit) "six rules are to be referred to "in forming the word, and the student must be able to remember "them all before he can do it, for there is no *reference* to them "whatsoever. Yet such references are much more necessary than "those that are annexed to the propositions in Euclid, because the "solution of these words is generally more complicated than that "of the theorema."

References are supplied in this edition, not to every rule required, yet to more than the attentive student is likely to have forgotten.

J. R. B.

Benares College, July 31st, 1849.

PREFACE

TO THE SECOND EDITION.

THE translation of the *Laghu Kaumudī* by the late Dr. Ballantyne, which, as Professor Max Müller observes, "has enabled even beginners to find their way through the labyrinth of native grammar," has been for many years out of print, and is continually inquired for by those who wish to obtain a well-grounded knowledge of a language the students of which, in Europe alone, may be counted no longer by tens but by hundreds.

For the publication of this edition, such students are indebted to the enlightened liberality of H. H. the Mahārājah of Vizianagram, K. C. & L., who has already munificently encouraged Sanskrit and English scholarship in this country by his endowments to the Queen's College at Benares and the Universities of Calcutta and Madras.

The Sanskrit text and English translation have been carefully revised and corrected by Pandit Bechan Rāma Tiwārī, Librarian of the Sanskrit College, and Bābū Mathurā Prasāda Mīśra, Second Master of the English College.

Several of the corrections and alterations which appear in this edition were either made, suggested, or approved years ago by Dr. Ballantyne himself; and it is hoped that no change has been made in which he would not have thoroughly concurred.

For the greatly improved type, paper, and general appearance of the book we are indebted to the spirited publishers, Messrs. E. J. Lazarus and Co.

R. T. H. G.

। सप्तकौमुदीव्याकरणम् ।

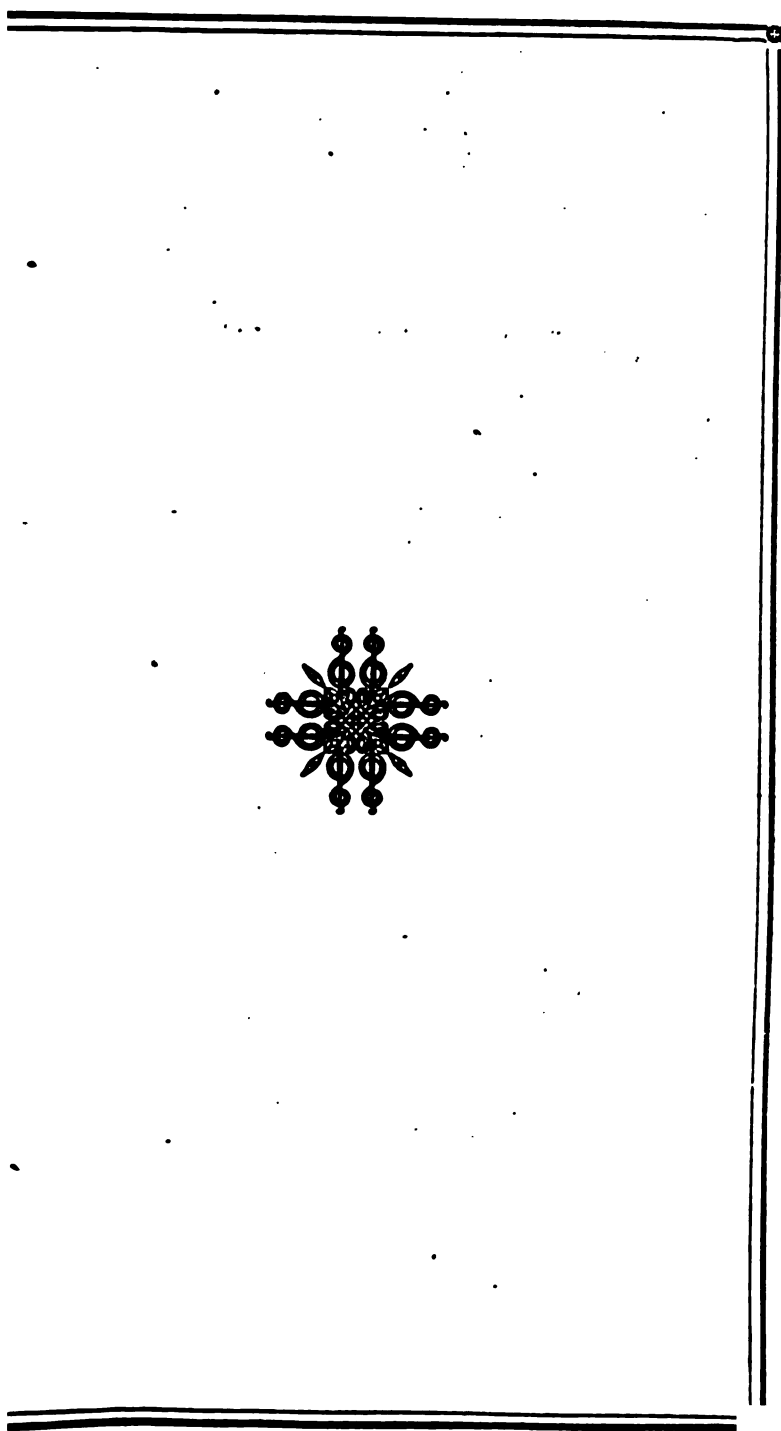
। श्रीगणेशाय नमः ।

नत्वा सरस्वतीं देवीं शुद्धां गुण्यां करोम्यहम् ।

पाणिनीयप्रवेशाय लघुसिद्धान्तकौमुदीम् ।

SALUTATION TO GAṆEŚA !

Having made obeisance to Saraswatī, the divine, the pure, endowed with good qualities, I make this abridged Siddhānta-kaumudī in order that people may enter some way into the Pāṇinīya grammar.



॥ लघुकौमुदीव्याकरणम् ॥

॥ संज्ञाप्रकरणम् ॥

अ इ उ ण् । १ । ऋ लृ क् । २ । ए ओ ङ् । ३ । ऐ
औ च् । ४ । ह य व र ट् । ५ । ल ण् । ६ । ज म ङ् ण
नम् । ७ । झ भ ञ् । ८ । घ ढ ध ष् । ९ । ञ व ग ङ
दश् । १० । ख फ छ ठ थ च ट त व् । ११ । क प य् । १२ ।
श ष स र् । १३ । हल् । १४ ।

इति माहेश्वराणि सूत्राण्यणादिसंज्ञार्थानि ।

No. 1.—A I UN ; RI LRİK ; E ON ; AI AUCH ; HA YA VA RAṬ ;
LAN ; NA MA NA NA NAM ; JHA BHAN ; GHA DHA DHASH ; JA RA GA
DA DAŚ ; KHA PHA CHHA THA THA CHA TA TAV ; KA PAY ; ŚA SHA
SAR ; HAL. THESE groups of letters ARE THE APHORISMS OF MA-
HESHWARA or Śiva ; DESIGNED FOR the formation of NAMES or *pra-
tyāhāras* SUCH AS AN AND THE LIKE, by which whole classes of let-
ters can, severally, be designated. See No. 8.

एषामन्त्या इतः ।

No. 2.—THE FINAL letters OF THESE aphorisms are termed
'IT.' For example, in the aphorism *a i un*, the letter *n* is called
'it.' See, further, No. 7.

हकारादिष्वकार उच्चारणार्थः ।

No. 3.—THE short vowel A, IN the terms HA &c., IS IN ORDER
TO THE ARTICULATION of the letters h &c. For instance, by *ha*, *ya*,
va, *ra*, &c., the bare consonants h, y, v, r, &c. are intended.

सप्तम्ये त्वित्संघकः ।

No. 4.—BUT, IN the body of the sixth aphorism of No. 1, viz. **अ, इ, ए, ओ, ऋ, ॠ, ॡ, ॢ, ॣ, ।, ॥, ७, ८, ९, १०, ११, १२, १३, १४, १५, १६, १७, १८, १९, २०, २१, २२, २३, २४, २५, २६, २७, २८, २९, ३०, ३१, ३२, ३३, ३४, ३५, ३६, ३७, ३८, ३९, ४०, ४१, ४२, ४३, ४४, ४५, ४६, ४७, ४८, ४९, ५०, ५१, ५२, ५३, ५४, ५५, ५६, ५७, ५८, ५९, ६०, ६१, ६२, ६३, ६४, ६५, ६६, ६७, ६८, ६९, ७०, ७१, ७२, ७३, ७४, ७५, ७६, ७७, ७८, ७९, ८०, ८१, ८२, ८३, ८४, ८५, ८६, ८७, ८८, ८९, ९०, ९१, ९२, ९३, ९४, ९५, ९६, ९७, ९८, ९९, १००, १०१, १०२, १०३, १०४, १०५, १०६, १०७, १०८, १०९, ११०, १११, ११२, ११३, ११४, ११५, ११६, ११७, ११८, ११९, १२०, १२१, १२२, १२३, १२४, १२५, १२६, १२७, १२८, १२९, १३०, १३१, १३२, १३३, १३४, १३५, १३६, १३७, १३८, १३९, १४०, १४१, १४२, १४३, १४४, १४५, १४६, १४७, १४८, १४९, १५०, १५१, १५२, १५३, १५४, १५५, १५६, १५७, १५८, १५९, १६०, १६१, १६२, १६३, १६४, १६५, १६६, १६७, १६८, १६९, १७०, १७१, १७२, १७३, १७४, १७५, १७६, १७७, १७८, १७९, १८०, १८१, १८२, १८३, १८४, १८५, १८६, १८७, १८८, १८९, १९०, १९१, १९२, १९३, १९४, १९५, १९६, १९७, १९८, १९९, २००, २०१, २०२, २०३, २०४, २०५, २०६, 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will appear in No. 37.

इत्युक्तम् । १ । ३ । ३ ।

उपदेशेन्यं हलित् स्यात् । उपदेश चाद्योच्चारणम् । सूत्रेष्वदृष्टं च वृत्तान्तरादनुवर्तनीयं सर्वत्र ।

No. 5.—Let a CONSONANT FINAL in an *upadeśa* be called 'it' (No 7). An *upadeśa* is defined as signifying an 'original enunciation'—that is to say, an affix, (*pratyaya*, No. 139,) or an augment (*āgama* No. 102), or a verbal root (*dāṭu*, No. 49), or, in short, any form of expression which occurs only in technical treatises on grammar, and which is not a word ready for use, but one of the supposed original elements of a word.

A word which is not seen in a *sūtra*, but which is necessary to complete the sense, is always to be supplied from some other *sūtra*. The reason of this is as follows. In the treatises of the Sanskrit grammarians, brevity is regarded as a primary requisite. According to the author of the *Mahābhāṣya*, or Great Commentary, 'the grammarians esteem the abbreviation of half a short vowel as equivalent to the birth of a son.' Accordingly, *Pāṇini* in his *Aṣṭaśāṣṭī* or 'Grammar in Eight Lectures,' avoids repeating in any *sūtra* the words which can be supplied from a preceding one. When the original order of the *sūtras* is abandoned, as in the present work, it becomes necessary to place before the student, in the shape of a commentary, the words which *Pāṇini* left him to gather from the context. Thus, to complete the *sūtra* before us (viz., *hal antya*), the words '*upadeśa*' and '*it*' are required; and these are supplied from a previous *sūtra*, which, in the present arrangement, will be found at No. 36.

चदर्शनं होपः । १ । १ । ६० ।

उपदेशोच्चारणं होपः स्यात् ।

No. 6.—*LOPA* (elision, or the substitution of a blank) signifies

DISAPPEARANCE. Let this be the term for the disappearance of anything previously apparent.

तस्य लोपः । १ । ३ । ६ ।

तस्येतो लोपः स्यात् । णादयोऽणादयोः ।

No. 7.—In the room OF THAT which is called 'it,' let there be A BLANK. Thus all the final consonants in the *Śiva-sūtras* are left out of view, when these are employed to designate any class of letters; the use of the *ṇ* and the rest of the fourteen being to assist in forming the brief names of these classes, as explained in the rule here following.

आदिरन्त्येन सहेता । १ । १ । ७ । १ ।

अन्त्येनेता सहित आदिर्मध्यगानां स्वस्य च संज्ञा स्यात् । य-
थाऽणिति अ इ उ षर्णानां संज्ञा । एवमच् हलित्यादयः ।

No. 8.—Let AN INITIAL LETTER, WITH AN 'IT' LETTER AS A FINAL, be the name of itself, and of the intervening letters. Thus, let 'aṇ,' formed of 'a' as its initial letter, and of 'ṇ' (No. 7.) as its final, be the name of 'a' itself and of 'i' and 'u' which intervene betwixt 'a' and 'ṇ.' So let 'ach' be the name of 'a,' 'i,' 'u,' 'ṛi,' 'ḷi,' 'e,' 'o,' 'ai,' 'au,' that is to say, of all the vowels; let 'hal' be the name of all the consonants between 'h' inclusive in the fifth *Śiva-sūtra*, and the 'l' which closes the list; and 'al' the name of all the letters together, both vowels and consonants; and so of other *pratyāhāras*, or names of classes of letters.

ऊदाखोऽङ्गस्वदीर्घश्रुतः । १ । २ । २७ ।

उश्च ऊश्च ऊश्च षः षां काल इव कालो यस्य सोऽच् क्रमाद्-
ह्रस्वदीर्घप्रतसंज्ञः स्यात् । स प्रत्येकमुदात्तादिभेदेन विधा ।

No. 9.—Let A VOWEL WHOSE TIME (or prosodial length) is THAT OF short u, long ū, and prolated ū, be called accordingly SHORT, LONG, and PROLATED. These again are severally threefold, according to the division of 'acutely accented &c,' here following.

उच्चैरुदात्तः । १ । २ । २८ ।

No. 10.—A vowel uttered WITH A HIGH TONE is said to be ACUTELY ACCENTED. (The grammarians describe this accentuation as being the result of employing, in the utterance of the vowel, what they call the *upper half* of the organ, that is to say of the palate, lips, &c., see No. 14).

मोक्षैरनुदातः । १ । २ । ३० ।

No. 11.—A vowel uttered WITH A LOW TONE is said to be GRAVELY ACCENTED.

समाहारः स्वरितः । १ । २ । ३१ ।

स मवशिधोऽपि प्रत्येकमनुनासिकाननुनासिकत्वाभ्यां द्विधा ।

No. 12.—When there is A COMBINATION of the acute and grave accent, the vowel HAS THE CIRCUMFLX ACCENT. The application of the three accents to the three several prosodial lengths gives nine varieties of each vowel. This nine-fold variety is further doubled by the presence or absence of *nasality*, which is next to be defined.

मुखनासिकावचनोऽनुनासिकः । १ । १ । ८ ।

मुखसहितनासिकयोश्चार्थमात्रो वर्णोऽनुनासिकसंज्ञः स्यात् । तदित्यम् । अ इ उ ऋ एषां वर्णानां प्रत्येकमष्टादश भेदाः । लृ-वर्णस्य द्वादश तस्य दीर्घाभावात् । यचामपि द्वादश तेषां ह्रस्वाभावात् ।

No. 13.—Let THAT WHICH IS PRONOUNCED BY THE NOSE ALONG WITH THE MOUTH be called NASAL. Thus, of the letters *a i u ri*, there are severally eighteen different modifications. Of the letter *lrī* there are only twelve, because it does not possess the long (but only the short and the prolated) prosodial time (No. 9). Of the letters *e ai o au* also there are only twelve modifications, because these have not the short prosodial time.

तुल्यास्वप्रयत्नं सवर्णम् । १ । १ । ९ ।

तात्त्वादित्यनमाभ्यन्तरप्रयत्नश्चेत्येतद्द्वयं यस्य येन तुल्यं तन्मिथः सवर्णसंज्ञं स्यात् । अलृवर्णयोर्मिथः सावर्ण्यं वाच्यम् ।

No. 14.—Let two letters HAVING THE SAME ORGAN (or *place* of origin) such as the palate, &c., and attended WITH THE SAME EFFORT of utterance within the mouth, be called HOMOGENEOUS one with another. *Kātyāyana* remarks on this: 'The homogeneity of *ṛi* and *lṛi*, one with another, should be stated.' This form of expression—viz., 'should be stated'—distinguishes the supplementary remarks (*vārtika*) of *Kātyāyana*.

अकुहविसर्जनीयानां कण्ठः । इचुयशानां तालु । चतुरषाणां मूर्धा । लृतुलसानां दन्ताः । उपध्मानीयानामोष्ठौ । समहयनानां नासिका च । एदेतोः कण्ठतालु । ओदेतोः कण्ठौष्ठम् । वकारस्य दन्तौष्ठम् । जिह्वामूलीयस्य जिह्वामूलम् । नासिकानुस्वारस्य ।

No. 15.—The THROAT is the organ OF the gutturals A Á KA KHA GA GHA ŌA (No. 17) HA and VISARGA; the PALATE, OF the palatals I Í CHA CHHA JA JHA ÑA YA and ŚA; the HEAD, OF the cerebrals Ṛ RÍ TA THA DA DHA ṆA RA and SHA; the TEETH, OF the dentals LRI LRÍ TA THA DA DHA ṆA LA and SA; the LIPS, OF the labials U Ú PA PHA BA BHA MA, AND OF UPADHMANÍYA, as *visarga* is called when it is written in the form of two semi-circles before *pa* or *pha* (No. 117). OF the nasal letters ÑA MA ŌA ṆA AND ṆA, the NOSE ALSO is an organ, in addition to the organ of the class in which each respectively appears above. The organs OF E and AI are the THROAT and the PALATE; OF O and AU, the THROAT and the LIPS; OF VA, the TEETH and the LIPS. The organ OF JIHWAMÚLÍYA, as *visarga* is called when it is written in the form of two semi-circles before *ka* or *kha*, is the ROOT OF THE TONGUE. The NOSE is the organ OF ANUSWÁRA.

यत्रो द्विधा । आभ्यन्तरो बाह्यश्च । आद्यः पञ्चधा । सृष्टेष्टसृष्टे-
षद्विवृतविवृतसंवृतभेदात् । तत्र सृष्टप्रयत्नं स्पर्शानाम् । ईष्टसृष्ट-
मन्तःस्थानाम् । ईषद्विवृतमूष्मणाम् । विवृतं स्वराणाम् । ह्रस्वस्याव-
र्णस्य प्रयोगे संवृतम् । प्रक्रियादशायां तु विवृतमेव । बाह्यस्त्वेकाद-
शधा । विवारः संवारः श्वासो नादो घोषोऽघोषोऽल्पप्रायो महाप्राय
उदातोऽनुदातः स्वरितश्चेति । खरो विवाराः श्वासा अघोषश्च ।

इयः संवारा नादा घोषश्च । घर्गाणां प्रथमतृतीयपञ्चमा यणश्चा-
 स्वप्राणाः । घर्गाणां द्वितीयचतुर्थो यलश्च महाप्राणाः । कादयो
 मयस्याः स्पर्शाः । यद्योऽन्तःस्थाः । यल उष्माणः । अचः स्वराः ।
 (क) (ख) इति कखाभ्यां प्रागर्धविसर्गसदृशो जिह्वामूलीयः ।
 (घ) (ङ) इति णकाभ्यां प्रागर्धविसर्गसदृश उपध्मानीयः । अं अः
 इत्यचः परावनुस्वारविसर्गौ ।

No. 16.—THE EFFORT in utterance is TWOFOLD, that which takes place WITHIN the mouth, AND that which is EXTERNAL as regards the mouth, belonging to the throat. THE FORMER IS OF FIVE KINDS—ACCORDING TO THE DIVISION OF TOUCHED, SLIGHTLY TOUCHED, SLIGHTLY OPEN, OPEN and CONTRACTED. The EFFORT when the organ is TOUCHED by the tongue, BELONGS TO the five classes of consonants SPARŚA; when it is SLIGHTLY TOUCHED TO the semi-vowels (called ANTASTHA, because, in the common arrangement of the alphabet, they stand between the five classes and the sibilants); when the organs of speech are SLIGHTLY OPEN, TO the sibilants and the aspirate ŪSHMAN; when the organs are OPEN, TO the vowels SWARA. IN ACTUAL USE, the organ in the enunciation OF THE SHORT A is CONTRACTED: but it is considered to be OPEN only, as in the case of the other vowels, when the vowel A is IN THE STATE OF TAKING PART in some operation of grammar. (The reason for this is, that if the short a were held to differ from the long ā in this respect, the *homogeneousness* mentioned in No. 14 would not be found to exist between them, and the operation of the rules depending upon that homogeneousness would be debarred. In order to restore the short a to its natural rights, thus infringed throughout the *Akṣādhyaī*, Pāṇini with oracular brevity in his closing aphorism gives the injunction 'AA,' which is interpreted to signify "Let short a be held to have its organ of utterance contracted, now that we have reached the end of the work in which it was necessary to regard it as being otherwise."

The effort in utterance EXTERNAL as is OF ELEVEN KINDS—viz, KPAI thr , b | articulation; CONTRACTION of t t , duci t ; SIGHING; so L T J E

MURMUR; SLIGHT ASPIRATION; STRONG ASPIRATION; and the effort of ACUTE, GRAVE, and CIRCUMFLEX accentuation. In the case of the letters in the *pratyāhāra* KHAR (viz., the hard consonants *kha pha chha tha cha fa ta ka pa śa sha sa*,) the effort is that of VIVĀ-RA, ŚWĀSA, and AGHOSHĀ. In the case of the letters in the *pratyāhāra* HĀŚ, (viz., the soft consonants *ha ya va ra la na ma nā na na jha bha gha dha ja ba ga da da*,) it is that of SAŊVĀHA, NĀDA, and GHOSHĀ. (We may here remark, that, as these two classes of consonants, the hard and soft are effectually discriminated by the *vivāra* and *saŋvāra* difference, the additional distinctions of *śwāsa*, *nāda*, *ghosha*, and *aghosha* whatever may be their utility or import elsewhere, are of no consequence here. With reference to the low preparatory murmur and its absence, the soft and hard letters are sometimes termed 'sonants' and 'surda'.) THE FIRST AND THIRD LETTER IN each of THE FIVE CLASSES, in the ordinary arrangement of the alphabet (viz., *ka cha fa ta pa* and *ga ja da ba*), AND the letters denoted by the *pratyāhāra* YAṆ (viz., the semi-vowels *ya va ra la*), are UNASPIRATED. THE SECOND AND FOURTH LETTERS OF the same CLASSES (viz., *kha chha tha pha* and *gha jha dha bha*,) AND the letters denoted by the *pratyāhāra* ŚĀL, (viz., the sibilants and the aspirate, *śa sha sa ha*,) are ASPIRATED. The letters in the ordinary arrangement of the alphabet, BEGINNING WITH KA, AND ENDING WITH MA, are the five classes of consonants SPARŚA. Those denoted by the *pratyāhāra* YAṆ are the semi-vowels ANTASTHA; those denoted by ŚĀL, the sibilants and aspirate ŪSHMAN; those denoted by ACH are the vowels SWARA. A character LIKE THE HALF OF VISARGA, when standing BEFORE KA or KHA, is called JIHWĀMŪLĪYA and when standing BEFORE PA or PHA, is called UPADHMĀNĪYA (No. 15). A character, in the shape of A DOT, FOLLOWING A VOWEL, is called ANUSWĀRA; and one in the shape of TWO DOTS, or small circles, VISARGA.

अणुदित् सवर्णस्य चाप्रत्ययः । १ । १ । ६६ ।

अविधीयमानोऽणुदिच्च सवर्णस्य संज्ञा स्यात् । अचेवाण् परेण
णकारेण । कु चु टु तु पु एते उदितः । तदेवम इत्यष्टादशानां सं-
ज्ञा । तट्टेकारोकारो । ष्टकारस्त्रिंशतः । एवं लृट्कारोऽपि । एषो

एम् । अनुनासिकाननुनासिकभेदेन यवला द्विधा । तेना-
स्तास्ते द्वयोर्द्वयोः संज्ञा ।

17.—Let a letter, denoted by the *pratyāhāra* AN, NOT
be called as AN AFFIX or operative agent, but as something to
be acted upon, AND let in like manner A LETTER FOLLOWED BY
CATORY U, be the name of (and so imply) its homoge-
neous also.

the *pratyāhāra* an is made by the latter n (of the sixth of
the *śiva*, viz. *laṇ*, and not by the n at the end of the first
The *pratyāhāra* is therefore held to denote the semi-vowels
as the vowels.) The letters above referred to, with an indi-
cator, are *ku* *cha* *ṣu* *tu* *pu*; (*ku* represents the guttural class,
cha the palatals, *ṣu* the cerebrals, *tu* the dentals, and *pu* the labials).
an is the name of (and implies) its eighteen several varieties
(*an* and so *i* and *u*). The vowel *ri* is the name of thirty (for
it has its own eighteen varieties, and the twelve varieties of
13). So *lri* also (for it denotes its own twelve varieties, and
its own modifications of *ri*). The diphthongs *e* *ai* *o* *au* (*ech*)
is the name of twelve. Through the distinction of nasal and
non-nasal, *ya* *va* and *la* are twofold; and, by this rule, the non-
term of each implies both.

४
: संनिसर्गः संहिता । १ । १ । १०८ ।

संनिसर्गः संहिता । १ । १ । १०८ ।

18.—Let the CLOSEST PROXIMITY of letters be called
AN (*sāhita*).

संनिसर्गः संयोगः । १ । १ । ७ ।

संनिसर्गः संयोगः । १ । १ । ७ ।

19.—Let CONSONANTS UNSEPARATED by vowels be called
AN (*sāhita*).

संनिसर्गः पदम् । १ । ४ । १४ ।

संनिसर्गः पदम् । १ । ४ । १४ ।

No. 20.—Let THAT WHICH ENDS IN “SUP” (No. 137) OR IN “TIN” (No. 408) be called a PADA (or inflected word, as distinguished from a root, or that which has undergone no such inflection).

So much for the chapter on terms. We now come to the conjunction of vowels.

अवसन्धिः ।

इदो यणचि । ६ । १ । ७७ ।

इकः स्थाने यण् स्यादचि संहितायां विषये । सुधी उपास्य इति स्थिते ।

No. 21—Instead of a letter denoted by the *pratyāhāra* IK, let there be one denoted by the *pratyāhāra* YAN, in each instance WHERE one denoted by the *pratyāhāra* ACH immediately follows.

In the case, for example, of the word *sudhī* (meaning “the intelligent”) followed by the word *upāsya* (“to be worshipped”).

It is to be observed that the foregoing aphorism consists solely of the three *pratyāhāras* *ik yan* and *ach*, the first having the termination of the genitive or *sixth case*; the second, that of the nominative or *first case*; and the third, that of the locative or *seventh case*. The force of these terminations is to be ascertained from other aphorisms; because, although the author of the *Kaumudī*, in his *vṛitti* or expansion of the aphorism, has collected all that is required, yet the student, not content to receive anything on a lower authority than that of *Pāṇini*, must be enabled to verify the interpretation offered to him. Holding, therefore, that we have merely got three *pratyāhāras*, with different terminations, we proceed to enquire (1st) which is to give way, (2nd) which is to take its place, and (3rd) which is to be regarded as the cause of the change. For the sake of brevity we may now drop the term *pratyāhāra*, and speak of *yan*, *ach*, &c. simply.

तस्मिन्निति निर्दिष्टे पूर्वस्य । १ । १ । ६६ ।

सप्रमीनिर्देशेन विधीयमानं कार्यं वर्णान्तरेणाप्यवहितस्य पूर्वस्य बोध्यम् ।

THE LAGHU KAUMUDÍ:

22.—WHEN A TERM IS EXHIBITED IN THE SEVENTH CASE (7) the operation directed is to be understood as affecting OF WHAT immediately PRECEDES that which the term

the present instance, the term exhibited in the seventh case In the example *sudhí upása*, the *u* of *upása* is the high that term denotes; and that which is to be affected in the present instance is the *i* (*ik*) of *sudhí*, which immediately precedes the *u*. According to the foregoing rule, *yan* is to be substituted for the *ik*, but *yan* is a common name of the four letters *y v r* and *l*, and the question—*which of these is to be the substitute?* The next rule gives the answer.

अन्तरतमः । १ । १ । ५० ।

यसि यद्व्ययम् आदेशः स्यात् । सु ध् य उपास्य इति आते ।

23.—When a common term is obtained as a substitute, let *ANY* of its significates, to that IN THE PLACE of which it is the actual substitute.

The four letters denoted by *yan*, *y*, being a palatal, is the best. Thus we have got *sudhyupása*, which furnishes an opportunity for another rule to come into operation.

चिच । ८ । ४ । ४७ ।

यस्य यरो द्वे वा स्तो न त्वचि ।

24.—Of *yar*, after *ach*, the reduplication is optional; IF *ACH* FOLLOW.

In *sudhyupása* the *dha* is *yar* (this denoting all the consonants except *ha*), and it follows *u* (*ach*), and it is not followed by *ya* followed by *ya*. Therefore, if we make the optional reduplication, we get *sudhdhyupása*. This calls another rule into operation.

तं यम् अचि । ८ । ४ । ५३ ।

य । इति धकारस्य दकारः ।

No. 25.—Instead OF the letters called JHAL there shall be JAS IF JHAS FOLLOW.

Thus, instead of the first *dha* (*jhal*) of *sudhdyupasya*, since *dha*, (*jhas*) follows it, there must be *jas*; that is to say, *ja ba ga da* or *da*. Of these the likest (No. 23) is *da*. So, we get *suddhyupasyu*; and the process might here terminate, did not another rule start an objection.

संयोगान्तस्य लोपः । ट । २ । २३ ।

संयोगान्तं यत् पदं तदन्तस्य लोपः स्यात् ।

No. 26.—Let there be ELISION of the final OF THAT *pada* (No. 20) WHICH ENDS IN A COMPOUND CONSONANT.

In *suddhyupasya* the *pada suddhy* ends with a compound consonant; and, according to the rule, the whole *pada* ought to disappear. The rule, however, is limited by the qualification that follows.

अलोऽन्त्यस्य । १ । १ । ५२ ।

षष्ठीनिर्दिष्टान्त्यस्यादेशः स्यात् । इति प्राप्ते ।

No. 27.—Let the substitute take the place OF only THE FINAL LETTER of that which is denoted by a term exhibited in the genitive or sixth case.

An instance of elision (*lopa* No. 7) is regarded by the Sanskrit grammarians as the *substitution of a blank*. So a blank is directed to be substituted for the *y*, the final letter of the word *suddhy*, which is denoted (in No. 26) by a term, in the genitive or sixth case, viz. "of that *pada* which ends in a compound consonant." But here *Kātyāyana* interferes, and remarks as follows:—

यणः प्रतिषेधो वाच्यः । मुञ्चुपास्यः । मङ्गरिः । धाम्निः ।
लाहतिः ।

No. 28.—"The PROHIBITION of the rule (No. 26) in the case OF YAN SHOULD BE STATED."

So the elision does not take place, and the formation of the word *Suddhyupasya* (a name of God—"He who is to be worshipped by the intelligent") is completed.

By a like name of *Vishṇu*—*Vi* (a name of *Brāhma*—"a port *līpiti*" ("the form of the *l* denoted by *yaṇ* are success making himself familiar with *spāṣya*, should exercise hims instances, not referring to his

We now proceed to cons changes that depend upon the diphthongs (*ach*).

रचोऽयवायावः । ६ । १ । ७८ ।

रचः क्रमादय् चव् चाय् चाव् एते स्युरचि ।

No. 29.—Instead of *ECH*, when *ach* follows, let there be in due order, *AY AV ĀY ĀV*.

The due order is ascertained by the next rule.

वयासंख्यमनुदेशः समानाम् । १ । ३ । १० ।

समसम्बन्धी विधिर्यथासंख्यं स्यात् । हरये । विष्णवे । नायकः ।

वाक्यः ।

No. 30.—When a rule involves the case OF EQUAL NUMBERS of substitutes and of things for which these are to be substituted, let THEIR MUTUAL CORRESPONDENCE (or the assignment of each to each) be ACCORDING TO THE ORDER OF ENUMERATION.

Thus *ach* denotes the four diphthongs *e o ai au*, and the four substitutes enumerated in the preceding rule are distributed among them thus—*ay* is the substitute of *e*, *av* of *o*, *āy* of *ai* and *āv* of *au*. Example: *hars + e = hu* "to Hari," *vishṇo + e = vishṇa-* "to Vishṇu," *nai + aka =* "a leader," *paru + aka = pá-* "a purifier, i. e. "Fire"

A similar change, under different circumstances, is directed by the next rule.

वान्तो वि प्रत्यये । ६ । १ । ७९ ।

यकारादौ प्रत्यये परे ओदोतोरव् चाव् यतो स्तः । गव्यम् । नाव्यम् ।

No. 31.—There shall be substituted WHAT ENDS IN V (viz. the two substitutes *av* and *āv*) for the corresponding *o* and *au*, WHEN AN AFFIX (No. 139) beginning with the letter YA FOLLOWS.

Thus *go + yam = gavyam* "belonging to a cow ;" *nau + yam = nāvam* "belonging to a boat."

The following *vārtika* provides for a solitary case.

अध्वपरिमाणे च । गव्यतिः ।

No. 32.—"And when the compound is employed in the sense of a measure of distance," the *o* of *go*, followed by *yūti* (though this is not an affix, No. 31) becomes *av*. Thus *go + yūti = gavyūti*, when it signifies "a distance of about four miles ;" but the substitution does not take place when it signifies a "yoke of oxen" (*goyūti*).

अदेङ्गुणः । १ । १ । २ ।

अत् एङ् च गुणसंज्ञः स्यात् ।

No. 33.—Let short *a* and *ē* (that is to say *e* and *o*) be called GUNA.

But why is the short *a* alone understood here in seeming contradiction to what was said in No. 17? The next rule will account for this.

तपरस्तत्कालस्य । १ । १ । ७० ।

तः परो यस्मात् स च तात्परश्चोच्चार्यमाणः समकालस्येव संज्ञा स्यात् ।

No. 34.—Let a vowel FOLLOWED BY THE LETTER T, and a vowel following the letter *t*, be the name only OF THE LETTER WHICH HAS THE SAME PROSODIAL LENGTH. (Nos. 9 and 17.)

The letter *a* is the representation of eighteen varieties (No. 17); but when it is followed by *t*, as in the preceding rule, it represents neither the long nor the prolated modifications.

आङ्गुणः ६ । १ । ८७ ।

अवर्णादचि परे पूर्वपरयोरेको गुणादेशः स्यात् । उपेन्द्रः । गङ्गोदकम् ।

No. 35.—When *ack* comes AFTER A (or *ā*), let GUṆA be the single substitute for both.

Example *upa + indra = upendra* (a name of *Kṛishṇa*—"born subsequently to *Indra*"); *gaṅgā + udakam = gaṅgodakam* ("the water of the Ganges").—In these examples the *guṇa e* is substituted for *a* and *i*, and the *guṇa o* for *ā* and *u*, because the organs employed in the pronunciation of *e* (the throat and palate) are those severally employed in the pronunciation of *a* and *i* (Nos. 16 and 23); and the organs employed in the pronunciation of *o* (the throat and lips) are those severally employed in the pronunciation of *ā* and *u*.

उपदेष्टेऽनुनासिक इत् । १ । ३ । २ ।

उपदेष्टेऽनुनासिकोऽचित्संज्ञः स्यात् । प्रतिष्ठानुनासिक्याः पाणि-
नीयाः । स्यसूत्रस्यावर्णेन सहोच्चार्यमाणो रेफो रत्नयोः संज्ञा ।

No. 36.—IN AN UPADEŚA (No. 5), let A NASAL vowel be called "it" (No. 7).

In *Pāṇini's Grammar* there is no visible sign of the nasality of a vowel—hence we can know a vowel to be nasal only from *Pāṇini's* explicitly asserting that it is so, or from our finding that he treats it in such a way that we must conclude he regarded it as nasal. When speaking of the *Śiva-sūtras*, it was mentioned that the vowel in the *sūtra laṇ* is called "it." According to No. 8, therefore, this vowel may be employed as the final of a *pratyāhāra*, and the *ra* in the next rule (No. 37) is held to be this *pratyāhāra*, the name common to the two letters *ra* and *la*.

उरख रपरः । १ । १ । ५ । १ ।

उ इति चिह्नतः संज्ञेत्युक्तं तत्स्थाने योऽयं स रपरः सन्नेव प्रवर्तते ।
इत्यर्थः । तत्त्वकारः ।

No. 37.—AN, substituted IN THE PLACE OF RI, which (No. 17) is the representative of thirty varieties, is always FOLLOWED BY the *pratyāhāra* RA (No. 36). Example: *Kṛishṇa + riddhi = Kṛishṇariddhi* ("the growth of *Kṛishṇa*"), *tava + lṛikāra = tavalikāra* "thy letter *lṛi*".—The *pratyāhāra an* denotes *a*, *i* and *u*. The

a in the two preceding examples in the *guṇa* directed by rule No. 35. [As examples of *i* and *u*, directed by other rules, we may notice *kṛi + ati = kīrati*, "he scatters," and *dwaimātri + a = dwaimātura*, "having both a mother and a stepmother."] The *guṇa* substitute of *ri* is *a*, because *a*, like *ri*, has only one organ of pronunciation, whereas *e* and *o*, having two each, are less like *ri*. (No. 16.)

लोपः शाकल्यस्य । ८ । ३ । १६ ।

अवर्णपूर्वयोः पदान्तयोर्यवयोर्वा लोपोऽपि परे ।

No. 38.—In deference to the opinion of ŚĀKALYA, let the ELISION be optional of the letters *ya* and *va* preceded by *a* or *ā*, and at the end of a *pada* followed by *as*.

Thus *hare iha*, by No. 29, becomes *harayihā*; then the *ya* at the end of the *pada* *haray*, being preceded by *a*, and followed by *i* (*as*), may be optionally elided by this rule—the optionality of which is delicately implied in the aphorism by its being rested on the authority of the ancient grammarian Śākalya, the propriety of whose injunction Pāṇini does not deny, although he does not admit it to be absolutely obligatory. The form of expression *hara iha* would then appear to furnish occasion for the operation of rule No. 35—but the rule here following debars this.

पूर्वचासिद्धम् । ८ । २ । १ ।

सपादसप्ताध्यायी प्रति चिपादसिद्धा चिपाद्यामपि पूर्वं प्रति परं शास्त्रमसिद्धम् । हर इह । हरयिह । विष्ण इह । विष्णविह ।

No. 39.—AS FAR AS CONCERNS WHAT PRECEDES THEM, the three last chapters of the Grammar of Pāṇini are AS IF THE RULES CONTAINED IN THESE THREE CHAPTERS HAD NEVER TAKEN EFFECT; and further, in these three chapters, a subsequent rule is as if it had not taken effect, so far as any preceding rule is concerned.

To understand this, it must be recollected that the grammar of Pāṇini is divided into eight Lectures (*adhyāya*), each Lecture into four chapters (*pāda*), and each chapter into a number of succinct Aphorisms (*sūtra*). When the correct formation of a word is to be ascertained by the rules of this grammar, each *sūtra* is con-

present itself to be found (*prápta*), when an occasion
eration occurs. Now in the case of *hara iha* (No. 38), an
for the operation of No. 35 occurs, because no consonant
is between the *a* and *i*. the elision of the interven-
nant (*y*) was the effect of (No. 38) which stands as
eighth aphorism in the third of *Pāṇini's* eighth
and therefore, so far as No. 35 concerned, which
thirty-seventh aphorism of the sixth Leo-
elision is as if it had never taken place. Thus we have
y hara iha or *harayih* "to Hari", and so also
ha or *viśṇaviha* "Oh Viśṇu here".

एदैच्।१।१।१।

। वृद्धिर्वाच्यः स्यात् ।

40—Let LONG *Ā* (No. 34), and *AI* and *AU*, be called *VRIDD-*

रेचि।६।१।८८।

व परे वृद्धिरेकादेशः स्यात् । गुणापवादः । कृष्णोक्तत्वं ।
। देवेश्वर्यम् । कृष्णोक्तत्वं ।

41—WHEN EACH FOLLOWS *a*, let *VRIDDHI* be the single
for both.

is a contradiction (*apavāda*), of the rule No. 35, which
ya to be substituted in such a case. This rule takes effect,
itation of No. 35, because the latter has still a sphere
operation; whereas if No. 35 were always to take effect,
tion of the present rule would always be forestalled. Such
the present is tantamount to an exception to a more gen-

The Sanskrit Grammar acknowledges no irregularity, or
to a rule,—holding that a word which differs from all others
is "sui juris", and must have a rule of its own. (No. 32).

as we have *kṛishṇa + ekatu* 'oneness
akṇa', *gaṁgā + ogha = ga* 't of the
deva + aishvarya = dev 'ity of a
ishṇa + outkanṭhya = i "a longing
akṇa."

एत्येधत्तूहसु । ६ । १ । ८६ ।

अवर्णोदेजाद्योरेत्येधत्तोद्धृति च परे वृद्धिरेकादेशः स्यात् । उपेति ।
उपेधते । प्रष्टोहः । एजाद्योः किम् । उपेतः । मा भवान् प्रेदिधत् ।

No. 42.—WHEN the verbs ETI and EDHATI, in those forms which begin with *ech*, FOLLOW *a*, AND when the substitute *ŪTH* (No. 282) follows it, let *vṛiddhi* be the single substitute of the concurring vowels.

This rule limits No. 51, which had previously limited No. 35.

Hence we have *upa + eti = upaiti* "he comes near", and *upa + edhate = upaidhate* "it increases." In the example *prashṭhauhah* (the accusative or second case plural of *prashṭhavāh* "a young steer training for the plough"), the elements *prashṭha vāh* and *śas* are (by Nos. 137, 156, 185, 282, 281, 5, and 283) brought to the form *prashṭha śhah*, to which the present rule applies, the result being *prashṭhauhah*.

Why do we say (of the verbs *eti* and *edhati*) "in those forms which begin with *ech*?" Because other parts of these verbs, not beginning with *ech*, are not affected by this rule. Example: *upa + ita = upeta* "approached"—(No. 35); *mā bhavān predidhat = pra + ididhat*, "Let not your honour promote".

अक्षादूद्दिन्यामपसंस्थानम् । अक्षौद्दिन्यो सेना ।

No. 43.—"IT MAY BE ADDED that the substitution of *vṛiddhi* takes place also (No. 42) and not that of *guna*, WHEN *ŪHINĪ* FOLLOWS AKSHA." Thus *aksha + ūhinī = akshauhinī* "an army."

प्रादूद्दोढोदयेष्वेषु । प्रोहः । प्रोढः । प्रोढिः । प्रेषः । प्रेष्यः ।

No. 44.—"And the substitution of *vṛiddhi* takes place also (No. 42) WHEN PRA is FOLLOWED BY *ŪHA ŪPHA ŪPHI KSHA* and *KSHYA*. Thus *pra + ūha = prauha* "a good argument," *pra + ūpha = prauḍha* "proud," *pra + ūphi = prauḍhi* "audacity," *pra + eśha = praiśha* "sending," *pra + eśhya = praiśhya* "a servant."

चते च तृतीयासमासे । सुखेन चतः सुखार्तः । तृतीयेति किम् ।
परमर्तः ।

No. 45.—" IF " L A C AND RD
be first member of which is TI or
mental CASE"—Example: " by-
ry." (Nos. 37 and 73.)—Why " w h
() the third (or instrumental e)" ci ot v the
compound *parama + rita* = pa "li g does
it apply.

प्रवत्सतरकम्बलवसनार्यदशानामृषे । प्रार्यम् । वत्सतरार्यम् ।
त्यादि ।

No. 46.—" And WHEN *ṚṆA* ('a bt') FOLLOWS *PRA VATSA-
ARA KAMBALA VASANA ṚṆA* D. " Thus *prārṇa* "principal
bt," *vatsatarārṇa* "debt of " *kambalārṇa* "debt of a
leakot," *vasanārṇa* "debt of th," *ṛṇārṇa* "debt of a debt,
compound interest," *Dasārṇa* "the river Dosaron or Dosarene" (No.
341).

उपसर्गाः क्रियायोगे । १ । ४ । ५६ ।

प्रादयः क्रियायोगे उपसर्गसंज्ञाः स्युः ।

No. 47.—Let *pra*, &c. (No. 48) WHEN PREFIXED TO A VERB be
named *upasargas*.

प्र । परा । अप । सम् । अनु । अव । निस् । निर् । दुस् ।
इ । वि । आह् । नि । अधि । अपि । अति । सु । उद् ।
मि । प्रति । परि । उप । एते प्रादयः ।

No. 48.—By "PRA &C" we mean THE FOLLOWING particles—
va "before," *para* "opposite," *apa* "off," *sam* "with," *anu*
after," *ava* "down," *nis* or *nir* "out," *dus* or *dur* "ill," *vi*
"apart," *as* "as far as," *ni* "within," *adhi* "over," *api* "verily,"
as "beyond," *su* "well," *ut* "up," *abhi* "opposite," *prati* "back
gain," *pari* "around," *upa* "next to."

भूवादयो धातवः । १ । ३ । १ ।

क्रियावाचिनो भ्वादयो धातुसंज्ञाः स्युः ।

No. 49.—Let verbal roots BHÚ “be” VÁ “blow” and THE LIKE be called DHÁTU.

उपसर्गादिति धातौ । ६ । १ । ६१ ।

अवर्णान्तादुपसर्गादुकारादौ धातौ परे वृद्धिरेकादेशः स्यात् ।
प्राच्छति ।

No. 50.—WHEN A DHÁTU (No. 49) BEGINNING WITH *ṛi* FOLLOWS AN UPASARGA (No. 47) ending in *a* or *á*, let *ṛiddhi* be the single substitute for both. Thus *pra + ṛichchhati = prārchchhati* “he goes on rapidly.”

एङि पररूपम् । ६ । १ । ६४ ।

आदुपसर्गादेहादौ धातौ पररूपमेकादेशः स्यात् । प्रेक्षते । उपोषति ।

No. 51.—WHEN a *dhātu* BEGINNING WITH *en* FOLLOWS an *upasarga* ending in *a* or *á*, let the single substitute for both be THE FORM OF THE SUBSEQUENT vowel. Thus *pra + ejate = prejate* “he trembles,” *upa + oshati = uposhati* “he sprinkles.”

अचोऽन्त्यादि टि । १ । १ । ६४ ।

अचां मध्ये योऽन्त्यः स आदिर्यस्य तट्टिसंज्ञं स्यात् ।

No. 52.—Let the final portion of a word, BEGINNING WITH THE LAST OF THE VOWELS in the word, be called *ṭl*.

शकन्धादिषु पररूपं वाच्यम् । तच्च टेः । शकन्धः । कर्कन्धः ।
मनीषा । लाङ्गलीषा । आकृतिगणोऽयम् । मार्तण्डः ।

No. 53.—“It SHOULD BE STATED that THE FORM OF THE SUBSEQUENT vowel takes the place of both in ŚAKANDHU &c.

Thus *śaka + andhu = śakanḍhu* “a sort of potherb,” *karka + andhu = karkandhu* “the jujube,” *lāṅgala + śha = lāṅgallāṣha* “the handle of a plough,” *mārta + anḍa = mārtaṇḍa* “the sun,” *manas + śha = manīśha* “intellect.”

This is a class of compound words, the fact of a word's belonging to which is known only from its form, *a posteriori*, and is not discoverable by any consideration of its constituent parts *a priori*.

घोमाङोश्च । ६।१।८५।

ओमि आङि चात् पररूपमे

स्यात् । शिवायोऽनमः । शिवेहि ।

No. 54.—AND WHEN the *ā* (No. 47.) follows *a* or *ā*, let the subsequent.

c syllable OM, OR the *upasarga* single substitute be the form of

Example: *Śivāya+om* = "to Śiva!"; *Śiva+ā+iki* = Ś (5, 55, and 35.)

अकः सवर्षे दीर्घः । ६।१।१०१।

अकः सवर्षेऽपि परे पूर्वपयोर्दीर्घ एकादेशः स्यात् । दित्यारिः ।

दीर्घः । विष्णुदयः । होतृकः ।

No. 55.—WHEN A HO the corresponding LONG vowel

VC EL FOLLOWS AK, let for both.

Example, *daitya+ari* = name of *Viṣṇu*), *śrī+īśa* = *śrīśa* = *Viṣṇuśa* "the r *śrī* of the of

"a foe of the demons," (a "the lord of *Śrī*," *Viṣṇu+śrī* = *Viṣṇuśrī* "the r *śrī* of the of *śrī* priest." (No. 16.)

एकः पदान्तादति । ६।१।१०८।

पदान्तादेकोऽपि परे पूर्वरूपमेकादेशः स्यात् । हरेऽय । विष्णोऽय ।

No. 56.—AFTER EN FINAL IN A PADA (No. 20) IF SHORT A come, let the single substitute for both be the form of the precedent vowel.

Example: *hara+ava* = *eva* "Oh Hari!—off;" *viṣṇo+ava* = *viṣṇo'va* "Oh Viṣṇu off—". A character termed *ardhākāra*, or "half the letter *a*," is generally written in the place of the letter thus elided, as we an apostrophe in some analogous cases.

सर्वत्र विभाषा गोः । ६।१।१२२।

लोके वेदे चेहन्तस्य गोरति वा प्रकृतिभावः पदान्ते । गो अयम् । गोऽयम् । एहन्तस्य किम् । चित्रवयम् । पदान्ते किम् । गोः ।

No. 57.—EVERYWHERE, both in secular and sacred writing, THE ORIGINAL FORM OF the word GO ("a cow"), being a *pada* ending in *en*, may be optionally retained before *a*.

Example: *Go + agram = go agram* or *go'gram*, "a multitude of cows." Why ending in *en* ? Because the word *go*, at the end of the compound word *chitrugu* ("having a brindled cow,") where, in the neuter, it ends in *u* (Nos. 269 and 275), has not the option of remaining unchanged. So *chitrugu + agram = chitrugwagram* "a multitude of brindled cows," (No. 21.) Why "being a *pada* so ending ?" Because, though it end in *en*, the rule does not apply unless the word *go* be a *pada* (No. 20), so that, in forming the ablative or fifth case, (by Nos. 137, 155, 36, 124, and 111,) we have *go + ak = goh* (by No. 193).

अनेकाच्च शित् सर्वस्य । १ । १ । ५५ ।

इति प्रप्ते ।

No. 58.—Let a substitute CONSISTING OF MORE THAN ONE LETTER, OR CONTAINING AN INDICATORY PALATAL *ś*, take the place OF THE WHOLE of the original expression.

डिच्च । १ । १ । ५३ ।

डिदनेकालप्यन्त्यस्येव स्यात् ।

No. 59.—AND let THAT WHICH HAS AN INDICATORY *ś*, even though it consist of more than one letter, take the place of the final letter only of the original expression.

अवङ् स्फोटायनस्य । ६ । १ । १२३ ।

पदान्ते ण्वन्तस्य गोरवङ् षाऽचि । गोऽयम् । गवायम् । पदान्ते किम् । गवि ।

No. 60.—According to the opinion OF SPHOTA-YANA, *AVAṆ* may be the substitute of *go* at the end of a *pada* ending in *en* if *ach* follow.

Thus we may have *go + agram = gavaṁgram* "a multitude of cows," (Nos. 59, 5, and 55) as well as *go'gram* (No. 57). Why

"at the end of a *pada*!" Because *go*+*ní*=*gaví* "in a cow"—
(Nos. 137, 155, and 29.)

इन्द्रे च । ई । १ । १२४ ।

गौरवस् स्यादिन्द्रे । गवेन्द्रः ।

No. 61.—AND IF the vowel *í* FOLLOW, let *avaní* (No. 60) be the substitute of *gò*. *go*+*indra*=*gavendra* "lord of kine"—(a name of *Kṛishṇa*.)

दूरायुते च । ट । २ । ८४ ।

दूरात् संबोधने वाक्यस्य टेः प्रुतो वा ।

No. 62.—AND IN CALLING to a person FROM A DISTANCE, the substitution of the prolated modification (No. 9) of the *fi* (No. 52) is optional.

सुतप्रयच्छा अचि नित्यम् । ई । १ । १२५ ।

स्तेऽचि प्रकृत्या स्युः । आगच्छ कृष्य इ चच गोश्चरति ।

No. 63.—Let PROLATED (No. 9) AND EXCEPTED (No. 64) vowels, WHEN *ACH* FOLLOWS, INVARIABLY remain unaltered.

Example: *ágachchha kṛishṇá atra gauścharatí* (Come *Kṛishṇa*! the cow is feeding here.)

ईदूदेद्विवचनं प्रयच्छाम् । १ । १ । १२१ ।

ईदूदेदन्तं द्विवचनं प्रगृह्यं स्यात् । हरी यतो । विष्णु इमो ।
वह्ने चम् ।

No. 64.—Let A DUAL case-affix (No. 142) ENDING in LONG *í*, *é*, OR *é*, be PRAGRIHYA (No. 63).

Example: *harí tau* "these two *Haris*," *viṣṇú imau* "these two *Viṣṇus*," *gané amé* "those two rivers *Ganges*."

अदसो मात् । १ । १ । १२ ।

अस्मात् परावीदूतो प्रगृह्यो स्तः । अमी ईशाः । रामकृष्णावमू
आसामो । मात् । । अमुकेऽच ।

No. 65.—Let *ī* and *ū* coming AFTER the *M* OF the words *A* (No. 386) be *pragrihya* (No. 63).

Example: *amī īśāh* "those lords," *Rāmakṛishṇāvamū* "Rāma and Kṛishṇa, those two are present."—Why do we "after the *m*?" Because in the example *amuke + atra = amuke* "those here," the *e*, preceded not by *m* but by the *k* of *akach* 1321), is not *pragrihya*, which it would have been, by the influ of No. 64, which includes *e* as well as *ī* and *ū*, and from which word "dual" is not supplied here, else this rule would be usele

चादयोऽसत्त्वे । १ । ४ । ५७ ।

अद्रव्यार्थाश्चादयो निपाताः स्युः ।

No. 66.—Let *CHA* &c, NOT SIGNIFYING SUBSTANCES (*drav* be called *nipātas*.

प्रादयः । १ । ४ । ५८ ।

एतेऽपि तथा ।

No. 67.—And so let *PRA* &c. (Nos 48 and 66.)

निपात एकाजनाङ् । १ । १ । १४ ।

एकोऽञ् निपात आङ्घर्षः प्रगृह्यः । इ इन्द्रः । उ उमेशः ।
क्यस्मरणयोरङित् । आ एवं नु मन्यसे । आ एवं किल तत् । अ
ङित् । ईषदुष्णम् । ओष्णम् ।

No. 68.—Let ANY *NIPĀTA* (No. 66.) CONSISTING OF A SINGLE VOWEL WITH THE EXCEPTION OF the *nipāta* *ā*, be *pragrihya* (No 64).

Example: *i indra* "oh Indra!", *u umēṣa* "oh lord Umā!" The *nipāta* *ā*, as an interjection either making no particular difference in the sense of the sentence or else indicating miniscence, has no indicative *ñ*, and therefore is not subject to the exception enjoined above. Example, *ā evānu man* "Now thou thinkest so, not having always thought so;" *ā kila tat* "Ah!—now I recollect—it is just so." Elsewhere, though to say when it implies diminution, the *ā* has an indicative *ñ*,

is the subject of the exception above enjoined. Example, *śī + uṣyam* = *uṣyam* "a little warm." (Nos 5 and 35).—

घोत् । १ । १ । १५ ।

षेदन्तो निपातः प्रगृह्यः । अहो ईशाः ।

No. 69.—A *nīpāta* ending in *o* is *pragrihya* (No. 64.)

Example: *aho īśā* "Ho lords!"

तंपुत्रौ शाकल्यस्येतावनार्षे । १ । १ । १६ ।

संदिग्धनिमित्तक षोकारो वा प्रगृह्योऽवेदिक इतो परे । विष्णो
ति । विष्णविति ।

No. 70.—In deference to the opinion of ŚĀKALYA let *o* IN THE VOCATIVE SINGULAR WHEN FOLLOWED BY the word *ITI*, NOT IN THE VEDA, be optionally *pragrihya* (No. 64.) So we may have either *viṣṇo iti* by this rule, or *viṣṇaviti* by No. 29, or *viṣṇa* *iti* by the further operation of the optional rule No. 38. "Oh Viṣṇu! thus &c."

मय उजो वो वा । ८ । ३ । ३३ ।

मयः परस्योषो वो वाऽपि । विष्णुस्तम् । विष्णु उतम् ।

No. 71.—Instead of the affix *uk*, (that is to say the indefinable affix *u*.) AFTER the *pratyāhāra* *MAI*, if *u* follow, there is optionally *v*. Example, *kim + u + ukam* = *kimukam* "whether said," or *kimu ukam* (No. 68).

इषोऽसवर्षे शाकल्यस्य इत्यथ । ६ । १ । २० ।

इदन्ता इषो इत्यथ वा कृतसमर्थोऽपि । इत्यथविधिसामर्थ्यात्
नसर्वे । इति च । इत्यथ । इदन्ता इति चिम् । गोप्ये ।

No. 72.—And, in deference to the opinion of ŚĀKALYA, WHEN AN INTRODUCTORY word FOLLOWS, let there be THE SHORT instead of *uk* at the end of a *padā*.

As this injunction of shortening must not be an entirely absolute rule, the words shall not undergo a further change (as No. 23 would otherwise cause them to do). Example, *śākhya + ukam*

chakri atra "the discus-armed *Vishṇu* here." On the alternative of not shortening the vowel, we have *chakri + atra = chakryatra* (by No. 21). Why "at the end of a *pada*"? In the example *gaurī + au = gauryaū* "two goddesses *Gaurī*," there is no option (No. 21) the word ending in *i* not being a *pada*. (From No. 20 we learn what constitutes a *pada*, but how to ascertain that a word is a *pada*, when the characteristic there referred to, as it sometimes happens, has no visible representative in the word itself, we must be content to learn further on. In the meantime we have to bear in mind whether any particular rule refers to a *pada* only, or also to other forms of speech.)

अचो रहाभ्यां द्वे । ८ । ४ । ४६ ।

अचः पराभ्यां रेफहकाराभ्यां परस्य यरो द्वे वा स्तः । गोय्यौ ।

No. 73.—Of *yar*, that is to say, of all the consonants except *ha*, AFTER the letters RA OR HA FOLLOWING ACH, REDUPLICATION is optional. Hence we may write *gauryaū* or *gaurya* "two goddesses *Gaurī*."

न समासे । वाप्यश्वः ।

No. 74.—The option of shortening (No. 72) does NOT hold IN A COMPOUND word. Example, *vāpi + aśwa = vāpyaśwa* "a horse that can walk on water," where the application of No. 21 is imperative.

एतत्पदः । ६ । १ । १२८ ।

अति परे पदान्ता अकः प्राखट्टा । ब्रह्म अशिः । ब्रह्मशिः ।

पदान्ताः क्षिप् । आर्च्छत् ।

No. 75.—AK (that is to say, *a* or *ā* in addition to the other vowels in No. 72) final in a *pada* may optionally take the short substitute as stated above (No. 74) WHEN short *ṛi* FOLLOWS. Example, *brahmā + ṛishi = brahmaṛishi* or *brahmārishi* "a divine saint." (Nos. 35 and 37).—Why "final in a *pada*"? Because, to the word *ārchchhat* "he was going," where the *ā* is not final in a *pada* (being an augment derived from No. 478) the option of this rule does not extend; so we have *ā + ṛichchhat = ārchchhat* by No. 218. We now proceed to

THE CONJUNCTION OF CONSONANTS.

स्तोः शुना च्चुः । ८ । ४ । ४० ।

श्कारतवर्गयोः श्कारचवर्गाभ्यां योगे श्कारचवर्गौ स्तः ।
उमश्चेति । रामश्चिनोति । सच्चित् । शार्ङ्गिञ्चय ।

No. 76.—In the room OF *śa* AND *tu* (that is to say, these five dentals *śa tha da dha na*, No. 17) when they come in contact WITH *śa* AND *chu*, (that is say, these five palatals *cha chha ja jha ña*), there are *śa* AND THE PALATALS." Example, *rāmas + śete = rāmaśete* "Rāma sleeps," *rāmas + chinoti = rāmaśchinoti* "Rāma collects," *śad + chit = śachchit* "pure reason," (No. 90,) *śārṅgin + jaya = śārṅginjaya*, "Oh Viṣṇu be thou victorious."

शात् । ८ । ४ । ४४ ।

शात् वस्योक्तं न + विद्मः + वृद्धः ।

No. 77.—This (No. 76) is not said of a dental which comes AFTER *śa*. Example, in *viś + na = viśna* "lustre," *pras + na = prasna* "a question," no alteration takes place.

शुना च्चुः । ८ । ४ । ४१ ।

स्तोः शुना योगे च्चुः । रामश्चुः । रामष्ठीकते । पेष्टा । तट्टी-
का । चक्रिण्डोकसे ।

No. 78.—In the room of *śa* and *tu* (No. 76) when they come IN CONTACT WITH *śha* and *ṭu*, (that is to say, the cerebrals *śa śha ṇa*), there are *śha* and *ṭu*, (that is to say, there is a cerebral substitute).—Example, *rāmas + śhashṭha = rāmaśhashṭha* "Rāma sits," *rāmas + śhikate = rāmaśhikate* "Rāma stands," *peśh + ṭā = peśhṭā* "a grinder," *ṭad + śhikā = ṭaśhikā* "a comment on that" (No. 90), *chakrin + ṭhaukase = chakrinṭhaukase* "Oh discus-armed! thou goest."

न षदान्ताट्टोरनाम् । ८ । ४ । ४२ ।

षदान्ताट्टवर्गात् परस्यानामः स्तोः शुर्न स्यात् । षट् सन्तः । षट्
१ । षदान्तात् किम् ईद्रे । टोः किम् । सर्पिष्ठमम् ।

No. 79.—AFTER ṬU (No. 78) FINAL IN A PADA the change of a dental to a cerebral, EXCEPT in the case of the affix NÁM , shall not take place.

Example: $\text{shaḍ} + \text{santa} = \text{shaṭsanta}$ "six good,"—(No. 90), $\text{shaḍ} + \text{te} = \text{shuṭte}$ "they six,"—Why "final in a pada?" Compare $\text{iḍ} + \text{te} = \text{iṭte}$ "he praises," where it is not so. Why only, "after ṭu ?" Because the cerebral sha is not included. Example: $\text{sarpish} + \text{tama} = \text{sarpishṭama}$ "most excellent clarified butter."

अनाम्नवतिनगरीणामिति वाच्यम् । षय्याम् । षय्यवतिः
षय्यगर्ग्यः ।

No. 80.—"IT SHOULD BE STATED that NAVATI and NAGARÍ as well as NÁM are NOT prevented by No. 79 from undergoing the cerebral change.

Example, $\text{shaḍ} + \text{nám} = \text{shaṇṇám}$ "of six," $\text{shaḍ} + \text{navati} = \text{shaṇṇavati}$ "ninety six," $\text{shaḍ} + \text{nagaryah} = \text{shaṇṇagaryuh}$ "six cities," whose names are feminine.

तेः षि । ८ । ४ । ४३ ।

न घृत्वम् । सन्षष्ठः ।

No. 81.—In the room OF TU (No. 76) there is not a cerebral substitute WHEN SHA FOLLOWS. Example, $\text{sun} + \text{shashṭha} = \text{sanshushṭha}$ "being sixth".

भृलां जशोऽन्ते । ८ । २ । ३६ ।

पदान्ते भृलां जशः स्युः । वागीशः ।

No. 82.—In the room OF JHAI , (that is to say, of any consonant except a semi-vowel or a nasal), let there be JÁŚ , (that is to say, a soft unaspirated consonant) AT THE END of a pada.

Example: $\text{vák} + \text{śa} = \text{vágśa}$ "the god of speech," a name of *Vṛihaspati*.

यरोऽनुनासिकेऽनुनासिको वा । ८ । ४ । ४५ ।

यः उदान्तस्यानुनासिके परेऽनुनासिको वा स्यात् । यत-
नृपतिः । सप्तदुमुरारिः ।

No. 83.—In the room OF YAR final in a *pada*, WHEN A NASAL FOLLOWS, there may be OPTIONALLY A NASAL.

Example: *stad + murári = stanmurári* or *stadmurári* "that Fakṣa."

अस्ये भाषायां नित्यम् । तन्मायम् । चिन्मयम् ।

No. 84.—"WHEN it is A PRATYAYA (No. 139) that FOLLOWS SECULAR LANGUAGE, the preceding rule (No. 83) is ABSOLUTE."

Example: *tat + mátram = tanmátram* "merely that," "a primary element," *chit + mayam = chinmayam* "formed of intel-lect."

तेष्वि । ट । ४ । ६० ।

सप्तसर्वः । तल्लयः । विद्वान्लिखति । नस्यानुनासिको लः ।

No. 85.—In the room OF TU (No. 76) WHEN the letter LA FOLLOWS, one homogeneous with the latter is substituted.

Example: *tat + laya = tallaya* "its destruction." The *la* substituted for *na* is a nasal *la* (No. 17). This is sometimes indicated by writing over it the mark *chandra-vindu* as in *vidvān + likhati = vidvānlikhati* "the learned man writes."

उदः स्यास्तम्भोः पूर्वस्य । ट । ४ । ६१ ।

उदः परयोः स्यास्तम्भोः पूर्वसर्वः ।

No. 86.—AFTER UD, in the room OF the words *STHÁ* AND *STAMBHA*, the substitute is a letter belonging to the class OF THE PRIOR.

Thus, suppose we have to put together *ud + sthánam* :—the spherism, without the gloss, exhibits to us the word *ud* in the ablative or *fifth* case. We must ascertain from another rule what is the special import of the fifth case here, as we did with respect to the locative or seventh case in No. 21. The maxim of interpretation (*paribhāṣá*) here follows.

तस्मादित्युत्तरस्य । १ । १ । ६७ ।

पञ्चमीनिर्देशेन क्रियमाणं कार्यं वर्णान्तरेणाव्यवहितस्य परस्य ज्ञेयम् ।

No. 87.—An operation caused BY the exhibition of a term in THE ablative or FIFTH CASE, shall be understood to enjoin the substitution of something in the room OF THAT WHICH immediately FOLLOWS the word denoted by the term.

Therefore the substitution of the letter *d* enjoined by No. 86 is to be in the room of the words *sthá* and *stambha*. This again is qualified (as No. 26 by No. 27) by the following maxim.

आदेः परस्य । १ । १ । ५४ ।

परस्य यद्विहितं तत् तस्यादेर्बोध्यम् । इति सस्य थः ।

No. 88.—That which is enjoined to come in the room OF WHAT FOLLOWS is to be understood as coming in the room only OF THE FIRST letter thereof.

Therefore, in the example *ud + sthánam* (No. 86) a dental letter is to be substituted for the *s*; and the dental which, like *s*, has the characters of *vivára* and *maháprána* (No. 16), that is to say which is both hard and aspirated—viz. *th*—is the proper letter of the set. (No. 23). Thus we have *ud + ththánam*, which comes within the scope of the next rule.

भ्रूरो भ्रूरि सवर्णे । ८ । ४ । ६५ ।

ह्रलः परस्य भ्रूरो वा लोपः सवर्णे भ्रूरि ।

No. 89.—There is optionally elision OF JHAR, preceded by a consonant, WHEN A HOMOGENEOUS JHAR FOLLOWS.

Thus we may have *ud + thánam* as well as *ud + ththánam*, to each of which the following rule applies.

खरि च । ८ । ४ । ५५ ।

खरि कलां चरः स्युः । इत्युदो दस्य तः । उत्थानम् । उत्तम्भनम् ।

No. 90.—AND WHEN KHAR FOLLOWS, let there be *char* in the room of *jhal*. Therefore, in the example in No. 89, the soft *d* is changed to the hard *t*, and we have *utthānam* or *utththānam* "uprising;" and so (No. 86) by the same process, *uttumbhanam* "upholding."

मयो षोऽन्यतरस्याम् । ८ । ४ । ६२ ।

कयः परस्य हस्य वा पूर्वसवर्धः । नादस्य घोपस्य संवारस्य म-
हत्त्वस्य तादृशो वर्गचतुर्थः । वाग्यरिः । वाग्हरिः ।

No. 91.—In the room OF the letter HA, AFTER JHAY, there is OPTIONALLY a letter homogeneous with the prior.

The fourth letter of each class (that is to say, the soft aspirate) is the suitable substitute for *ha* (No. 16). Thus *vāg* + *hari* may be written *vāgghari* "eloquent"—"a lion in discourse."

वम्बोऽटि । ८ । ४ । ६३ ।

कयः परस्य यस्य षो वाऽटि । तद् शिव इत्यत्र दस्य चतुर्वेन
चकारे कृते खरि चेति चकारस्य चकारः । तच्छिवः । तदशिवः ।

No. 92.—In the room OF the palatal śA preceded by *jhay*, there is optionally the letter CHHA WHEN AT FOLLOWS.

Example: *tad* + *śiva*, by this rule, optionally becomes *tad* + *chhiva*, and then, by Nos. 76 and 90, *tachchhiva*; on the other alternative (by Nos. 76 and 90), it becomes *tachśiva* "that Śiva."

छत्वममीति वाच्यम् । तच्छ्लोकेन ।

No. 93.—IT SHOULD BE STATED that the foregoing rule applies not merely when *af* follows but WHEN AM (a more comprehensive *pratyāhāra*) FOLLOWS. Thus we have *tad* + *ślokena* = *tachchhlokena* "by that couplet," where the *ś* is followed by *l*.

मोऽनुस्वारः । ८ । ३ । २३ ।

मान्तस्य पदस्यानुस्वारो हलि । हरिं वन्दे ।

No. 94.—In the room of the letter M final in a *pada* (or, as the gloss, trusting to No. 27, words it, "in the place of a *pada* which ends in m,") there is ANUSWÁRA, when a consonant follows.

Example : *harim + vande = harinvande* "I salute Vishnu."

नश्चापदान्तस्य झलि । ८ । ३ । २४ ।

नस्य मस्य चापदान्तस्य क्लृप्तनुस्वारः । यशांसि । आक्रांस्यते ।

No. 95.—AND also in the room OF the letter NA and MA NOT FINAL IN A PADA, WHEN JHAL FOLLOWS, there is *anuswāra*.

Example : *yaśān + si = yaśānsi* "glories ;" *ākram + syate = ākranisyate*, "he will subdue."

अनुस्वारस्य ययि परसवर्णः । ८ । ४ । ५८ ।

शान्तः ।

No. 96.—In the room OF ANUSWĀRA, WHEN YAY FOLLOWS, a letter HOMOGENEOUS WITH THE LATTER is substituted.

Example : *śānti + ta = śānta* "quiet."

वा पदान्तस्य । ८ । ४ । ५९ ।

त्वङ्करोषि । त्वं करोषि ।

No. 97.—In the room OF *anuswāra* FINAL IN A PADA, the substitution (enjoined by No. 96) is OPTIONAL.

Example : *twanīkaroshi* or *twanī karoshi* "thou doest."

मो राजि समः कौ । ८ । ३ । २५ ।

क्लिबन्ते राजतो परे समो मस्य म एव स्यात् । समाट् ।

No. 98.—Let the letter M itself be in the room OF the m of the particle SAM (No. 48) WHEN the word RĀJ FOLLOWS, ENDING IN the technical affix KWIP (No. 855).

Example : *sam + rāj = samrāj* "a great king."

हे मपरे वा । ८ । ३ । २६ ।

मपरे हकारे परे मस्य मो वा । किम्हलयति । किं हलयति ।

No. 99.—WHEN the letter H FOLLOWS, being itself FOLLOWED BY M, the substitute for a preceding m is optionally m itself.

THE LAGHU KAUMUDĪ:

le, *kīnakma*
is to shake f

by No. 94, *kīnī kmalayati* "what

यवस्य वा । कियेयः । किं ह्यः । कियेयस्यति ।
। कियेयस्यति । किं ह्यस्यति ।

D.—" WHEN the letter / fol
letters Y, V, or L, the suf tu a
, or L." (No. 30). Exam or,
t does it matter about ye f
'what does he cause to a
at gladdens f

।।८।३।२७।

।।रे मस्य नो वा । किन्नुते । किं हुते ।

L.—WHEN the letter A follows, being itself FOLLOWED
: H, the substitute for a preceding m, is optionally H.

le, *kīnakma*, or, substituting *anuswāra*, (No. 94).
what withholds f

धुद।८।३।२८।

य सस्य धुद्धा ।

L.—DHUṬ is optionally the augment (*āgama*) of the
IT FOLLOWS the cerebral D,—as in the example
"being six." A question here arises as to where the
o be placed,—with reference to which we find the fol-
tion.

।।टकिता।१।१।४६।

यस्योक्तो तस्य क्रमादाद्यन्तो स्तः । बद् सन्तः । बद्

L.—Of whatsoever the au its enunciated are distin-
a INDICATORY T OR K, / PRECEDE OR FOLLOW it
The augment of s, en at No. 102, is distin-
a indicatory (No. 5); herefore to pre-

cede the *s*. The *ʃ* is elided by Nos. 5 and 7, and the vowel by Nos. 36 and 7, and, the *dh* being changed to *t* by No. 90, we get *shaʃt-santah*, or, without the augment (No. 102), *shaʃsantah* "being six."

ङखोः कुक् टुक् शरि । ८ । ३ । २८ ।

वा स्तः । प्राङ् षष्ठः । प्राङ्शष्ठः । सुगण् षष्ठः । सुगण्ट् षष्ठः ।

No. 104.—OF *śA* AND *NA* respectively, WHEN *śAR* FOLLOWS, there are optionally the augments *KUK* and *TUK*. The indicatory *k* shows that the augment *follows* the letter (No. 103). Example, *prān, śhushṭha* or *prānīkśhushṭha* "sixth anterior," *sugaṇ śhushṭha* or *sugaṇṭśhushṭha* "sixth numerator."

नश्च । ८ । ३ । ३० ।

नान्तात् परस्य सस्य धुङ् । सन् त्वः । सन् सः ।

No. 105.—AND of the dental *s*, AFTER WHAT ENDS IN *N*, the augment *dhuṭ* (No. 102) is optional.

Example, *san tsah* or *san sah* "he being."

शि तुक् । ८ । ३ । ३१ ।

पदान्तस्य नस्य शे परे तुम्बा । सञ्छम्मुः । सञ्छम्मुः ।

सञ्ज्ञम्मुः । सञ्ज्ञम्मुः ।

No. 106.—Of *n* final in a *pada* there is optionally the augment *TUK*, WHEN the palatal *ś* FOLLOWS. Example, *san + t + śambhu = sanśchchambhu* (Nos. 92 and 76), which, by the optional elision of the *ch* (No. 89) may become *sanśchhambhu* ("the good Śambhu, or Śiva"). *Sanśśambhu* (No. 92). Without the augment, we have *sanśambhu* by No. 76.

ङमो ह्रस्वादचि ङमुणित्यम् । ८ । ३ । ३२ ।

ह्रस्वात् परो यो ङम् तदन्तं यत् पदं तस्मात् परस्याचो नित्यं ङमुद् स्यात् । प्रत्यङ्गुत्मा । सुगण्योऽयः । सन्नच्यतः ।

No. 107.—WHEN A VOWEL comes AFTER a *pada* ending in *śAM* preceded by a short vowel, the augment *śAMUṭ* shall INVARIABLY be applied.

The name *pratyáhára* is derived from the *pratyáhára* *sam*, so that (by No. 30) it is understood to imply the reduplication of the nasal.

Example, *pratyán + áti* = *p* "soul evidently
existent", *sugan + ísa* = *suga* "ord of an excellent class,"
sa + achyuta = *sannachyuta* "Vishnu."

समः सुटि । ८ । ३ । ५ ।

समो रुः सुटि ।

No. 108.—In place of the particle SAM, WHEN SUT FOLLOWS, there is *ru*.

For example, having got *sam + sut + kartá*, this rule, after the indicatory letters (by Nos. 36 and 7) have been elided, gives *sar + s + kartá*.

अचानुनासिकः पूर्वस्य तु वा । ८ । ३ । २ ।

अच रुप्रकरणे रोः पूर्वस्यानुनासिको वा ।

No. 109.—BUT HERE, in the division of the grammar where *ru* is the subject of discussion, THE NASAL FORM is OPTIONALLY the substitute OF WHAT PRECEDES *ru*.

Thus, in the example under rule No. 108, the *a* of *sar* is optionally nasal, and this may be indicated by the mark *chandra-vinda* (No. 85).

अनुनासिद्यात् परोऽनुस्वारः । ८ । ३ । ४ ।

अनुनासिकं विहाय रोः पूर्वस्मात् परोऽनुस्वारागमः ।

No. 110.—AFTER what precedes *ru*, if we omit to substitute THE NASAL (of which the option is afforded by No. 109) ANUSWÁRA shall be the augment.

Thus, in the example under No. 108, if we do not substitute the nasal by No. 109, we must write *anuswára* as an augment.

खरवसानयोर्विसर्जनीयः । ८ । ३ । १५ ।

खर्यवसाने च पदान्तस्य रस्य विसर्गः ।

No. 111.—Instead of the letter *r* final in a *pada*, there is *VI-SARGA*, WHEN *KHAR* FOLLOWS OR when there is A PAUSE (No. 144).

So the *r* in the example under No. 108 is changed to silent *k*; thus *sanh + s + kartā*.

सम्पुङ्गानां खो वक्तव्यः । संस्कृता । संस्कृता ।

No. 112.—“Instead OF *SAM* (No. 108) and also of the words *PUM* and *KĀN*, the substitution of *s* (for *visarga* by No. 122) SHOULD BE STATED to be invariable (to the exclusion of the optional retainment of *visarga* suggested by No. 123).”

Thus the example under No. 108 becomes *sansskartā* (“one who completes”), the *n* representing either the sign of nasality (No. 109) or *anusvāra* (No. 110).

पुमः खयम्परे । ८ । ३ । ६ ।

अम्परे खयि पुमो रुः । पुंस्कोकिलः । पुंस्कोकिलः ।

No. 113.—Instead OF the word *PUM*, WHEN *KHAY* FOLLOWED BY *AM* FOLLOWS it, there is *ru*.

Example, *pum + kokila = punskokila* “a male cuckoo”, where the *n* represents either the sign of nasality (No. 109) or *anusvāra* (No. 110). See also Nos. 111 and 112.

नम्पुष्यप्रशान् । ८ । ३ । ७ ।

अम्परे छवि नान्तस्य पदस्य रुः ।

No. 114.—Instead OF *N* final in a *pada*, EXCEPTING the *N* in the word *PRASĀN*, WHEN *CHHAV* FOLLOWS, followed by *am*, there shall be *ru*.

For example, *chakrin + trāyasva*—here *n* is final in a *pada*, and *chhav* (*t*) follows, followed by *am* (*r*); hence the *n* becomes *r*, which by No. 111, becomes *visarga* before a hard consonant, the preceding vowel being either nasal, according to No. 109, or followed by *anusvāra*, according to No. 110.

विसर्जनीयस्य सः । ८ । ३ । ३४ ।

खरि । चक्षिंस्त्रायस्व । चक्षिंस्त्रायस्व । अप्रशान् किम् । प्रशान्
तनेति । पदस्येति किम् । हन्ति ।

No. 115.—Instead OF VISARGA, let there be the letter s, when *khar* (a hard consonant) follows. By this rule, in addition to No. 114, *chakrin + trāyasva* becomes *chakrinstrāyasva* "Oh discuss-armed! preserve", where the *n* represents either the nasal (No. 109) or *anusvāra* (No. 110). Why did we say, in No. 114, "excepting the *n* in the word *prāśān*?" Because that rule does not apply to such an instance as *prāśān tanoti* "the quiet man spreads." And why "final in a *pada*?" Because it does not apply to such a case as *han + ti = hanti* "he kills," where *han* is not a *pada*.

नृन् पे । ढ । ३ । १० ।

नृनिष्यस्य रुषा पे ।

No. 116.—Instead OF the *n* of the word *NRĪN*, WHEN the letter *P* FOLLOWS, there is optionally *ru*.

कुषोः ×क×पो च । ढ । ३ । ३७ ।

कषमे पषमे च विसर्गस्य ×क×पो स्तः । चाद्विसर्गः ।
नृ× पाहि । नृ× पाहि । नृः पाहि । नृः पाहि । नृन् पाहि ।

No. 117.—AND also WHEN A consonant of the GUTTURAL class OR of the LABIAL class FOLLOWS, there are, instead of *visarga*, optionally *JIHVĀMŪLĪYA* AND *UPADHMĀNĪYA* (No. 15). The optionality of *visarga* is implied in the word "and," (No. 111). Thus the words *nṛṇ pāhi* ("preserve thou men") may be written (as exhibited above) in five ways, either simply, or with the nasal substitute (No. 109) and *upadhmanīya* (No. 117), or with the nasal and *visarga* (Nos. 109 and 111), or with the substitution of *anusvāra* (No. 110) followed by either *upadhmanīya* or *visarga*.

तस्य परमाखेडितम् । ढ । १ । २ ।

द्विरुक्तस्य परमाखेडितं स्यात् ।

No. 118.—OF THAT which is twice uttered, let THE LATTER be called A REDUPLICATION (*āmredita*).

कानाखेडिते । ढ । ३ । १२ ।

हलि सर्वेषाम् । ८ । ३ । २२ ।

भोभगोअघोअपूर्वस्य यस्य लोपः स्यादुलि । भो देवाः । भगो नमस्ते । अघो याहि ।

No. 128.—Let there be elision of the Y OF ALL these, viz. the words in which it is preceded by *bho bhago agho a* or *á* (No. 127), when a consonant follows.

Example, *bho devāh* "Oh deities!", *bhago namaste* "oh! adoration to thee!", *agho yāhi* "oh! come."

रोऽसुपि । ८ । २ । ६६ ।

अहो रेफादेशो न तु सुपि । अहरहः । अहर्गणः ।

No. 129.—R is the substitute of the word *ahan*, but NOT WHEN A CASE-AFFIX (No. 137) FOLLOWS.

Example, *ahan+ahah=aharahah* (No. 211) "day by day," *ahan+gaṇa=ahargaṇa* "a class of days."

रो रि । ८ । ३ । १४ ।

रेफस्य रेफे परे लोपः ।

No. 130.—There is elision OF R, WHEN R FOLLOWS.

द्रुलोपे पूर्वस्य दीर्घोऽयः । ६ । ३ । १११ ।

ठरेफयोर्लोपनिमित्तयोः पूर्वस्याणो दीर्घः । पुना रमते । हरी रम्यः । शम्भ राजते । अणः किम् । तृढः । वृढः । मनसरथ इत्यथ कृत्वे कृते ह्यथि चेत्युत्वे रो रीति लोपे च प्राप्ते ।

No. 131.—WHEN PHA OR R, CAUSING AN ELISION, FOLLOWS, instead OF a PRECEDING AN, there shall be ITS LONG VOWEL.

Example, *punar+ramate=punā ramate* "he again sports" (No. 130), *harir+ramyah=harī ramyah* "Vishṇu is beautiful," *śambhur+rājate=śambhū rājate* "Śiva is resplendent."

Why "of an r?" Because the rule does not include any other vowel. Example, *triḍh+ḍha=triḍha* "destroyed," *vriḍh+ḍha=vriḍha* "raised."

No. 123.— IN ŚAR (a sibilant) FOLLOWS, *visarga* may OPTIONALLY be _____ of *visarga*—or, in other words, it may remain unchanged.

Example, *harī śets* or *harīśśets* “*Hari sleeps*.”—(No. 76).

ससञ्जुषो रुः । ८ । २ । ६६ ।

पदान्तस्य सस्य सञ्जुषश्च रुः स्यात् ।

No. 124.—Instead OF *s*, final in a *pada*, AND OF the word *SAJUSH*, let there be *RU*.

अतो रोरमुतादमुते । ६ । १ । ११३ ।

अमुतादतः परस्य रोहः स्यादमुतेऽति । शिवोऽर्च्यः ।

No. 125.—Instead OF *RU*, coming AFTER AN UNPROLATED AT (short *a*), let there be *U*, WHEN AN UNPROLATED *at* also FOLLOWS.

Example, *śivar + archyah = śiva + u + archyah = śivo'rchyah* “*Śiva to be worshipped*.” (Nos. 35 and 56).

इञि च । ६ । १ । ११४ ।

तद्या । शिवो वन्द्यः ।

No. 126.—AND WHEN *HAŚ* (a soft consonant) FOLLOWS, *ru* shall be changed to *u*, when it is preceded by short *a*.

Example, *śivar + vandyah = śivo vandyah*, “*Śiva to be worshipped*.”

भोभगोश्चघोश्चपूर्वस्य योऽशि । ८ । ३ । १७ ।

यत्पूर्वस्य रोयदेयोऽशि । देवा इह । देवायिह । भोस् भगोस् चघोस् इति सान्ता निपाताः । तेषां रोयत्वे कृते ।

No. 127.—Instead OF *RU*, PRECEDED BY *BHO BHAGO AGHO A* or *Á*, *Y* is substituted, WHEN *AS* FOLLOWS.

Example, *devāh + iha = devāyīha*, or (by No. 38) *devā iha* “the deities here,”—*Bhos bhagos* and *aghos* are interjections ending in *a*. When *y* has been substituted for their *ru* (derived from No. 124), it may chance to come under the operation of the rule here following.

इलि सर्वेषाम् । ८ । ३ । २२ ।

भोभगोअघोअपूर्वस्य यस्य लोपः स्यादुलि । भो देवाः । भगो नमस्ते । अघो याहि ।

No. 128.—Let there be elision of the Y OF ALL these, viz. the words in which it is preceded by *bho bhago agho a* or *á* (No. 127), when a consonant follows.

Example, *bho devāh* "Oh deities!", *bhago namaste* "oh! adoration to thee!", *agho yāhi* "oh! come."

रोऽसुपि । ८ । २ । ६६ ।

अहो रेफादेशो न तु सुपि । अहरहः । अहर्गवः ।

No. 129.—R is the substitute of the word *ahan*, but NOT WHEN A CASE-AFFIX (No. 137) FOLLOWS.

Example, *ahan+ahah=aharahah* (No. 211) "day by day," *ahan+gana=ahargana* "a class of days."

रो रि । ८ । ३ । १४ ।

रेफस्य रेफे परे लोपः ।

No. 130.—There is elision OF R, WHEN R FOLLOWS.

द्रलोपे पूर्वस्य दीर्घोऽयः । ६ । ३ । १११ ।

ठरेफयोर्लोपनिमित्तयोः पूर्वस्याणो दीर्घः । पुना रमते । हरी रम्यः । शम्भु राजते । अणः किम् । तृठः । वृठः । मनस्वर इत्यत्र इत्ये कृते ह्यधि चेत्युत्वे रो रीति लोपे च प्रप्ते ।

No. 131.—WHEN *pha* OR *R*, CAUSING AN ELISION, FOLLOWS, instead OF A PRECEDING *an*, there shall be ITS LONG vowel.

Example, *punar+ramate=pund ramate* "he again sports" (No. 130), *harir+ramyah=harī ramyah* "Vishnu is beautiful," *śambhur+rājate=śambhū rājate* "Śiva is resplendent."

Why "of *an*?" Because the rule does not include any other vowel. Example, *tridh+pha=tridha* "destroyed," *vridh+pha=vridha* "raised."

the case of *+ratha*, the change of *s* to *ru* (No. 131) being taken, giving *manar+ratha*, two conflicting rules present themselves—the one (No. 126) directing that the *r* be changed to *u*, the other (No. 131) that the *r* shall be elided. The rule, which rule shall take effect in such a case, has given place for the maxim here follow

तिषेधे परं कार्यम् । १ । ४ । २ ।

बलविरोधे परं कार्यं स्यात् । इति प्राप्ते पूर्वसिद्धिमिति
स्यासिद्धत्वादुत्त्वमेव । मनोरथः ।

132.—WHEN RULES of ELISION force PROHIBIT EACH OTHER, THE LAST (in the order of the *Ādhyāyī*) TAKE EFFECT.

According to this maxim, in the case of *r+ratha* (No. 131), the elision of the *r* is to take place by rule No. 131, which occurs in the eighth List. But here rule No. 126 interferes, which enjoins that a rule occurring later than any of the first Chapters of the Grammar shall be either as if it did not exist, or as if it had never come into operation, so far as concerns what occurs earlier; and therefore No. 126, as if No. 130 did not exist, proceeds to substitute *u* for *r*; thus we have *manar+u* = *manoratha* “a wish.” (No. 35).

तदोः सु लोपोऽकोरनञ्समासे हलि । ६ । १ । ३२ ।

कारयोरेतत्तदोः सुस्तस्य लोपो हलि नतु नञ्समासे । यष
। स यम्भः । अकोः किम् । यषको रुद्रः । अनञ्समासे
असशिवः । हलि किम् । यषोऽच ।

133.—THERE IS ELISION OF THE SU (the case-affix of the third singular, No. 137) OF THE PRONOUNS ETAD AND TAD, WHEN THEY ARE WITHOUT THE AUGMENT K (No. 132), WHEN A NOUN FOLLOWS; BUT NOT if they are IN A COMPOUND WITH the relative particle *NAṆ* (a).

For example, *esha+viṣṇuh*=*esha viṣṇuh* “that Viṣṇu” (No. 138 and 169), *sa+śambhuh*=*sa śambhuh* “that Śiva” (No. 138).—Why “without the augment *k*?” Witness *eshako rudraḥ* “that Śiva.” Why “not if they are in a compound with the

privative particle *nañ (a)!*" Witness *asas + śivah = asaśśivah* "not that Śiva." (No. 76.) Why "when a consonant follows?" Witness *eshas + atra = esho'tra* "he here." (Nos. 124 and 125.)

सोऽचि षोपे चेत् पादपूरणम् । ६ । १ । १३४ ।

स इत्यस्य षोर्लोपः स्यादचि पादश्चेल्लोपे सत्येष पूर्येत । सेमा-
मविद्धि प्रभृतिम् । षेष दाशरथी रामः ।

No. 134.—Let there be elision OF the *su* of *SAS*, even WHEN A VOWEL FOLLOWS (No. 133), IF BY THE ELISION alone THE VERSE CAN BE COMPLETED.

Example, (*sa + imām =*) *semām aviddhi prabhritim* "do not separate this collection," *saisha dāśarathī rāmaḥ* "that Rāma, the son of Dāśaratha."

So much for the changes of *Visarga*. We now come to the declension of

MASCULINES ENDING IN VOWELS.

■ अजन्तपुंलिङ्गाः ■

अर्थवद्धातुरप्रत्ययः प्रातिपदिकम् । १ । २ । ४५ ।

धातुं प्रत्ययं प्रत्ययान्तं च वर्जयित्वार्थवच्छब्दस्वरूपं प्रातिपदि-
कसंज्ञं स्यात् ।

No. 135.—Let any SIGNIFICANT form of word, NOT being A VERBAL ROOT (No. 49), AN AFFIX (No. 139), OR WHAT ENDS WITH AN AFFIX, be called A CRUDE FORM of word (*prātipadika*).

कृतद्धितसमासाश्च । १ । २ । ४६ ।

कृतद्धितान्तो समासश्च तथा स्युः ।

No. 136.—AND let forms of words ending in the affixes called KRIT (No. 329) and TADDHITA (Nos. 975 and 1067) AND COMPOUNDS (*samāsa*, No. 961) also be called *crude forms* (No. 135).

स्वौजसमौढ्छष्टाभ्याम्भिस्ङेभ्याम्भ्यस्ङसिभ्याम्भ्यस्
ङसोसाम्ङ्योस्सुप् । ४ । १ । २ ।

सु षो षस् इति प्रथमा । अस् षोऽट् शस् इति द्वितीया । टा
भ्यास् मिस् इति तृतीया । हे भ्यास् भ्यस् इति चतुर्थी । ङस्
भ्यास् भ्यस् इति पञ्चमी । ङस् षोस् आस् इति षष्ठी । ङि षोस्
सुप् इति सप्तमी ।

No. 137.—[In this aphorism the case-affixes are enunciated.—
The cases, exclusive of the Vocative which is held to be a peculiar
aspect of the nominative, are seven—1st Nominative, 2nd Accus-
ative, 3rd Instrumental, 4th Dative, 5th Ablative, 6th Genitive, 7th
Locative. The case-affixes, with their significations, are as fol-
lows:—]

	Singular.	Dual.	Plural.	
1st	su	au	jas	—
2nd	am	auḥ	ṭas	—
3rd	īś	bhyām	bhis	"by."
4th	śe	bhyām	bhyas	"to."
5th	śam	bhyām	bhyas	"from."
6th	śas	os	ām	"of."
7th	śi	os	sup	"in."

[After the elision of the indicatory letters, these affixes appear
as follows:—]

1st	s	au	as
2nd	am	au	as
3rd	ś	bhyām	bhis
4th	e	bhyām	bhyas
5th	as	bhyām	bhyas
6th	as	os	ām
7th	i	os	su

The reader who enters upon the study of the *Laghu Kaumudī*
without any previous acquaintance with Sanskrit, will find the
recollection of the rules more easy, and his apprehension of their
import more distinct, if he make himself familiar with the most
usual signs of the 7th, 6th, and 5th cases, for information respecting
which he was referred (at Nos. 22, 27, and 87,) to the present sec-
tion. When the uninflected word ends in a consonant, the affix is

generally attached unaltered. Thus the 7th case singular of the word *ach*, in No. 21, is *achi*; the 7th dual of *omán*, in No. 54, is *omános*; and the 7th plural of *etyedhatyúth*, in No. 42, is *etyedhatyúthsu*. So again, the 6th case singular of *ik*, in No. 21, is *ikas* which, by Nos. 124 and 126, becomes *iko* before a soft consonant; the 6th dual of *sajush*, in No. 124, is *sajushos*, which, by Nos. 124 and 130, becomes *sajusho* when followed by *r*; and the 6th plural of *jhal*, in No. 25, is *jhalám*, which, by No. 94, becomes *jhalán*. So again, the 5th case singular of *eh* in No. 56, is *ehas*, which, by Nos. 124 and 111, becomes *ehah*; the 5th dual of a term ending in a vowel occurs in No. 73, viz. *rahábhyám*, which, by No. 94 changes its final to *ñ*.

When the uninflected term ends in a vowel, the case-affixes are liable to several variations. Among the most noticeable modifications are the following, which take the place of the final *a*:—

	Singular.	Dual.	Plural.
5th	<i>át</i>	<i>ábhyám</i>	—
6th	<i>asya</i>	—	<i>ánám</i>
7th	<i>e</i>	—	<i>eshu</i>

Examples of these terminations occur in No. 35, where *át* becomes *ád* (by No. 82); in No. 73—*rahábhyám*; in No. 26—*sahyogántasya*; in No. 30—*samánám*; in No. 31—*pratyaye*;—and in No. 44—*úhoḍhoḍhyeshaishyeshu*.]

स्वाप्नातिपदिकात् १४११११

No. 138.—AFTER what ends with the feminine terminations *ñ* (No. 256 &c.) or *ÍP* (No. 1341 &c.) OR after A CRUDE FORM (No. 135 &c.).—

[This aphorism is one of those which are said to exercise an authority (*adhikára*) over other aphorisms, inasmuch as they consist of terms which other aphorisms, in order to complete their sense, are under the necessity of borrowing. (No. 5.) Some aphorisms, such as the present, consist solely of words which, taken by themselves, convey neither a definition nor a direction, and which are enunciated solely for the purpose of avoiding the necessity of repeating the same words in a number of succeeding aphorisms.

Each aphorism is intended to regulate the sense of others, or "simply to regulate the sense of others," in No. 21, only a portion of the aphorism is intended to regulate the sense of others, which it does over the sense of others. 55]

प्रत्ययः । ३ । १ । १ ।

No. 139.—AN AFFIX.

[This, like No. 138, is an aphorism intended solely to regulate the sense of others.]

परस्य । ३ । १ । २ ।

इत्यधिकृत्य । अन्तादाबन्तात् प्रातिपदिकास्तु परे स्वादयः प्रत्ययाः स्युः ।

No. 140.—AND SUBSEQUENT.

[This, like Nos. 138 and 139, is an aphorism intended solely to regulate the sense of others. The sense of the three aphorisms combined is as follows :—]

Let the affixes *su* &c. (No. 137) come after, or be attached to words ending in *śi* or *dp* (that is to say, words with feminine terminations,) and after crude forms (No. 135).

सुपः । १ । ४ । १० । ३ ।

सुपस्त्रीणि षीणि वचनान्येक्य एकवचनद्विवचनबहुवचनसंज्ञानि स्युः ।

No. 141.—OF SUP (which is a *pratyādhāra* formed of *su* the first of the case-affixes, and the final *p* of the last of them,) let the three expressions in each successive set of three be severally termed "the expression for one" (singular), "the expression for two" (dual), and "the expression for many" (plural).

द्व्येकयोर्द्विवचनैकवचन । १ । ४ । २२ ।

द्वित्वेकत्वयोरेते स्तः ।

No. 142.—The DUAL AND the SINGULAR case-affixes are to be employed severally in the sense of DUALITY AND UNITY.

बहुषु बहुवचनम् । १।४।२१।

बहुत्वविबक्षायां बहुवचनं स्यात् ।

No. 143.—IN expressing MULTITUDE, let A PLURAL case-affix be employed.

विरामोऽवसानम् । १।४।२१०।

वर्णानामभावोऽवसानसंज्ञः स्यात् । इत्त्वविसर्गो । रामः ।

No. 144.—Let CESSATION, or the absence of succeeding letters, be called a PAUSE (*avusāna*).

We now proceed to decline the word *rāma* (the name of an incarnation of *Viṣṇu*).—Attaching the case-affix of the 1st case singular, after removing the indicatory vowel (No. 36), we get *rāmas*: then the *s* becomes *ru* by No. 124, and finally *visarga* by No. 111, giving *rāmah*.

सरूपाणामेकशेष एकविभक्तौ । १।२।६४।

एकविभक्तौ यानि सरूपाण्येव दृष्टानि तेषामेक एव शिष्यते ।

No. 145.—IN ANY INDIVIDUAL CASE (*vibhakti*) there is but ONE RETAINED OF the WORDS, ALWAYS SIMILAR IN FORM. [That is to say, the dual, which means "two *Rāmas*," implies "*Rāma* and *Rāma*;" and the plural, which means "more *Rāmas* than two," implies at least "*Rāma*, and *Rāma*, and *Rāma*;" and of these words, similar in sense as well as in form, we are to retain but one, when adding the affixes of the dual and plural. It would be otherwise had we to attach a dual affix to an aggregate signifying the two opponents "*Rāma* and *Rāvana*," or the two which, in some of their inflections, differ in sound as well as in sense, *mātri* "a mother," and *mātri* "a measurer." But when the words never differ in form, though they do so in sense, this rule may apply. Thus *śrī* signifies "beauty" and also "wealth"—and "beauty and wealth" may be implied in the dual *śrīyau*.]

In the 1st case dual, then, we have *rāma*+*au*, which might appear to furnish occasion for the operation of the rule here following to the exclusion of No. 41, which gives way in accordance with No. 132.

प्रथमयोः पूर्वसवर्णः । ६ । १ । १०२ ।

अकः प्रथमाद्वितीययोरचि पूर्वसवर्णदीर्घं एकादेशः स्यात् । इति प्राप्ते ।

No. 146.—When *ach* OF THE FIRST OR SECOND CASE follows *ak*, let THE LONG VOWEL HOMOGENEOUS WITH THE ANTECEDENT be the substitute singly for both. By this rule *rāma+au* would become *rāmā*, but the rule here following interposes.

नादिचि । ६ । १ । १०४ ।

आदिचि न पूर्वसवर्णदीर्घः । वृद्धिरेचि । रामो ।

No. 147.—WHEN *ich* FOLLOWS *A* OR *Ā*, the substitution of the long vowel homogeneous with the antecedent (No. 146) shall NOT take place. Then, by No. 41, thus freed from the obstruction of No. 146, we have *rāma+au=rāmau* "two *Rāmas*."

चुट् । १ । ३ । ७ ।

प्रत्ययाद्यो चुट् इतो स्तः ।

No. 148.—PALATAL (*chu*) OR CEREBRAL (*tu*) LETTERS in an affix are to be elided. Therefore, in the affix of the 1st plural, the *j* of *jas* is to be elided, leaving *as*.

विभक्तिश्च । १ । ४ । १०४ ।

सुप्रिष्ठो विभक्तिसंज्ञो स्तः ।

No. 149.—AND *sup* (the case-affixes—No. 137) and *tiñ* verbal affixes enunciated in No. 407) are called *VIBHAKTI*.

न विभक्तौ तुस्माः । १ । ३ । ४ ।

विभक्तिस्यास्तवर्गसमा नेतः । इति सस्य नेत्वम् । रामाः

No. 150.—*TU* (the dentals *ta tha da dha na*) and standing IN A *VIBHAKTI* (No. 149) are NOT to be elided. T the final *s* in *jas* is not to be elided, notwithstanding Nos. 5 & *rāmā*s, by Nos. 124 and 111, becomes *rāmāh* "*Rāmas*" than two.

एकवचनं सम्बुद्धिः । २ । ३ । ४६ ।

संबोधने प्रथमाया एकवचनं सम्बुद्धिसंज्ञं स्यात् ।

No. 151.—In the sense of the vocative, let the SINGULAR of the first case be called SAMBUDDHI.

यस्मात् प्रत्ययविधिस्तदादि प्रत्ययेऽङ्गम् । १ । ४ । १३ ।

यः प्रत्ययो यस्मात् क्रियते तदादि शब्दस्वरूपं तस्मिन् प्रत्यये परेऽङ्गं स्यात् ।

No. 152.—AFTER WHATSOEVER there is AN AFFIX (*pratyaya*) ENJOINED, let WHAT BEGINS THEREWITH, in the form in which it appears WHEN THE AFFIX FOLLOWS it, be called AN INFLECTIVE BASE (*aṅga*).

For example, in the first case singular it is enjoined that the affix *su* (No. 137) shall follow the crude form of a noun—for instance *rāma*. Then this word *rāma*, if it remain unchanged when the affix follows it, is called *aṅga*.

एङ्स्वात् सम्बुद्धेः । ६ । १ । ६६ ।

एङन्ताद्भस्वान्ताच्चाङ्गादुल्लुप्यते सम्बुद्धेस्वेत् । हे राम । हे रामो । हे रामाः ।

No. 153.—AFTER an inflective base (No. 152) ending in *eh* OR IN A SHORT VOWEL, a consonant is elided if it be that OF SAMBUDDHI (No. 151). Hence the *s* is elided in *he rāma* "Oh *Rāma* !" In the dual and plural the vocative is the same as the 1st case ; so *he rāmau* "Oh two *Rāmas* !" *he rāmaḥ* "Oh *Rāmas* !" We now come to the 2nd case, and we find *Rāma+am*, where we might expect No. 55 to take effect. But this is prevented by the rule here following.

अमि पूर्वः । ६ । १ । १०७ ।

अकोऽम्यचि पूर्वरूपमेकादेशः । रामम् । रामो ।

No. 154.—WHEN the vowel of AM (the affix of the 2nd case singular) FOLLOWS *ak*, the form of THE PRIOR is the single sub-

both. Hence *rāma + am = rāmam* "Rāmu", *rāma +*
"two Rāmas" (No. 141). In the 2nd case plural we
have *śas* and the rule here following.

द्विते । १ । ३ । ८ ।

इत्ययादा लशक्वर्गा इतः स्युः ।

5.—The letters L, Ś, AND KU (that is to say, *ka kha ga*
indicatory IN AN AFFIX NOT belonging to the class TAD-
class employed in forming nominal derivatives No.
is the example under consideration becomes *rāma + as*;
16 comes into operation, and the rule here following en-
stitution.

इतो नः पुंसि । ६ । १ । १० । ३ ।

दीर्घात् परो यः शसस्सस्तस्य नः स्यात् पुंसि ।

3.—AFTER THAT long vowel homogeneous with the pri-
, N is substituted in place OF the s of *śas*, IN THE MAS-
hus we have *rāmān* : a form which might seem to give
the rule next following.

अङ्नुम्व्यवायेऽपि । ८ । ४ । २ ।

गः पवर्ग आङ् नुम् एतेर्व्यस्तेर्यथासंभवमिलितेश्च
रषाभ्यां परस्य नस्य णः समानपदे । इति प्राप्ते ।

—EVEN WHEN a SEPARATION is caused BY the interven-
natyāhāra AT, KU, PU, (the five gutturals and five
(the particle *ā*), AND NUM (*anusvāra*), singly or com-
possible way, the substitution of the cerebral for the
following *r* or *ś* in the same *pada* (No. 292) shall take

rule the final *n* in *rāmān* would be replaced by a
the rule next following prohibits the substitution.

स्य । ८ । ४ । ३७ ।

न । रामान् ।

No. 158.—The cerebral *ṛ* shall not be substituted in the room of dental *n* FINAL IN A PADA. Thus finally we have *rámán* "the *Rámas*."

In the 3rd case singular we first find *ráma* + *íá*, but the rule next following enjoins a substitution.

टाङ्सिङ्सामिनात्स्याः । ७।१।१२।

आदन्ताट्टादीनामिनादयः स्युः । यत्वम् । रामेण ।

No. 159.—Let *INA ÁT* AND *SYA* be substituted in the room of *TA* (3rd singular) *ÑASI* (5th sing.) AND *ÑAS* (6th sing.) after what ends in short *a*.

Thus we have *ráma* + *ina*, which after the cerebral *ṛ* has been substituted by No. 157, becomes *rámēna* "by *Ráma*." (No. 35.)

In the 3rd case dual we first find *ráma* + *bhyám*, which calls into operation the rule following.

सुपि च । ७।३।१०२।

यजादौ सुप्यतोऽङ्गस्य दीर्घः । रामाभ्याम् ।

No. 160.—AND WHEN A CASE-AFFIX beginning with *yau* FOLLOWS, the long vowel shall be substituted for the final of an inflective base (No. 152) ending in short *a*. Hence *rámābhyām* "by two *Rámas*."

In the 3rd plural we find *ráma* + *bhis*, and here also a substitution is enjoined.

अतो भिस ऐस् । ७।१।६।

अनेकाल् शित् सर्वस्य । रामैः ।

No. 161.—AFTER what ends in SHORT *a*, let there be *ĀIS* in the room of *BHIS*. From No. 58 we learn that this substitute takes the place not of the first letter merely (No. 88), but of the whole term (*bhis*). By Nos. 124 and 111 we thus get *rámāiḥ* "by the *Rámas*."

In the 4th singular, we find *ráma* + *śe*, and again a substitution is enjoined.

कुर्यः । ७ । १ । १३ ।

अतोऽङ्गात् परस्य कुर्यादेशः ।

No. 162.—Let YA be the substitute OF NE after an inflective base ending in short *a*.

Thus we have *rāma* + *ya*, an instance which the rule next cited takes cognizance of.

स्थानिवदादेशोऽनर्चा । १ । १ । ५६ ।

आदेशः स्थानिवत् स्यान्न तु स्थान्यलाम्यविधौ । इति स्थानि-
वत्त्वात् सुपि चेति दीर्घः । रामाय । रामाभ्याम् ।

No. 163.—A SUBSTITUTED CASE IS LIKE (or succeeds to all the titles and liabilities of) THAT WHICH IT REPLACES—BUT NOT IN THE CASE OF A RULE the occasion of the operation OF which is furnished by the LETTERS of the original term.

According to this maxim the case substituted for *ne*, by No. 162, is, like it, entitled a case-affix (No. 137); but it is not held to consist of the same letters as *ne*; it begins with the letter *y* (of the *pr* class), it is the occasion for the operation of No. 160, by which the short *a* of an inflective base is lengthened. Thus we have “to . . .” The 4th dual *rāmābhyām* “to two *R*” — 3rd.

In the 4th plural we have first *rāma* + *bhyas*, which calls into operation the rule next following (and not No. 160).

बहुवचने ऋत्येत् । ७ । ३ । १०३ ।

ऋतादौ बहुवचने सुप्यतोऽङ्गस्येकारः । रामेभ्यः । सुपि किम् ।
पचध्वम् ।

No. 164.—WHEN A PLURAL case-affix beginning with JHAL FOLLOWS, E is the substitute for the final short *a* of an inflective base.

Thus we have *rāmebh*; “to the *Rāmas*.” Why do we say “case-affix?” Because the rule does not extend to the verbal affixes. Ex. १ + *u* = *pachadhwam* “do ye cook.”

In the 5th sing. we have first *rāma + hāsi*, and *ā* is substituted for *hāsi* by No. 159, and we get *rāmāt* (No. 55), a form which the rule next cited has reference.

वावसाने । ८ । ४ । ५६ ।

अवसाने भलां चरो वा । रामात् । रामाद् । रामाभ्याम् । रामभ्यः । रामस्य ।

No. 165.—WHEN A PAUSE (No. 144) ENSUES, *char* may OPTIONALLY be substituted for *jhal*. So we may write *rāmāt* or (No. 81) *rāmād* "from *Rāma*."

The dual and plural of the 5th case are like those of the 4th : *rāmābhyām* "from two *Rāmas*", *rāmebhyah* "from the *Rāmas*."

In the 6th sing. we have first *rāma + hās* ; and, on making the substitution enjoined by No. 159, we get *rāmasya* "of *Rāma*." In the dual we have first *rāma + os*, which brings into operation the rule next following.

आसि च । ७ । ३ । १०४ ।

अतोऽङ्गस्येकारः । रामयोः ।

No. 166.—AND WHEN OS FOLLOWS, then *e* is substituted for the final short *a* of an inflective base. Thus we have *rāme + os* : *rāmāyoh* "of two *Rāmas*"—(No. 29).

In the 6th plural we have first *rāma + ām*, which calls in operation the rule next following.

इखनद्यापो नुद् । ७ । १ । ५४ ।

इखान्तान्नद्यन्तादाबन्ताच्चाङ्गात् परस्यामो नुदागमः ।

No. 167.—NUT shall be the augment OF WHAT COMES AFTER an inflective base ending in A SHORT VOWEL, OR in NADÍ (No. 21) OR in ÁP (No. 1341).

From No. 103 we learn that this augment is to be prefixed. We thus get *rāma + nām*, to which the rule following has reference.

नामि । ६ । ४ । ३ ।

खन्ताङ्गस्य णं । रामाणाम् । रामे । रामयोः । एत्वे कृते ।

No. 168.—WHEN NAM FOLLOWS, the long vowel shall be substituted for the final of an inflective base which ends in a vowel. as we get *rāmāṇām* "of the *Rāmas*." (No. 157.)

In the 7th sing. we have *rāma + ōi*, which, by Nos. 156 and 157, becomes *rāme* "in *Rāma*." The dual is like the 6th—*rāma-
²* "in two *Rāmas*."

In the 7th plural we have *rāma + su*, which, by No. 164, becomes *rāme + su*, and this comes into operation the rule following.

आदेशप्रत्यययोः । ट । इ । ५६ ।

इयङ्कुभ्यां परस्यापठान्तस्यादेशः प्रत्ययावयवश्च यः सस्तस्य मूर्धन्यादेशः । ईषद्विवृतस्य सस्य तादृश एव च । रामेषु । एवं कृष्णादयोऽप्यदन्ताः ।

No. 169.—The cerebral substitute shall take the place of the dental *s*, when the *s* is part OF A SUBSTITUTE OR OF AN AFFIX following *in* or *ku*, and is not the final letter of the *pada*.—Of the cerebrals, the *śhadvivṛita śh* (No. 16) most resembles the *s*, and is therefore the proper substitute. Thus we get *rāmeshu* "the *Rāmas*."

In the same way are declined *kṛishna* and other words ending in short *a*.

[Having explained this declension very fully, we shall indicate the steps of the process as they recur in the sequel more concisely]

सर्वादीनि सर्वनामानि । १ । १ । २७ ।

सर्वं विश्वं उभयं उत्तरं उत्तमं अन्यं अन्यतरं इतरं तत् त्वं नेमं समं सिमं । पूर्वपरावरदक्षिणोत्तरापराधराणि व्यवस्थाप्य संज्ञायाम् । स्वमञ्जातिधनाख्यायाम् । अन्तरं बहिर्योगोपसंख्यानं तत्तद् तद् यद् यत्तद् इदम् अदस् एकं द्वि युष्मद् अस्मद् किम् ।

No. 170.—SARVA & C. are called PRONOMINALS

This class of words consists of the following:—*sarva* “all”, *vis̥va* “all,” *ubha* “both,” *ubhaya* “both,” *ḍatara ḍatama* (affixes employed in the formation of such words as *katara* “which of two?” and *kalama* “which of many?”) *anya* “other,” *anyatara* “either,” *itara* “other,” *twat* or *twa* “other,” *nema* “half,” *sama* “all,” *sima* “whole.” The seven following are pronominals when they imply a relation in time or place, not when they are names—viz., *pūrva* “prior, east,” *para* “after,” *avara* “posterior, west,” *dakṣiṇa* “south, right,” *uttara* “inferior, other, north,” *apara* “other,” *adhara* “inferior, west;”—so also *sva* when it signifies “own,” not when it signifies “a kinsman” or “property;” *antara* when it signifies “outer” or “an under garment;” *tyad* or *tad* “he, she, it, that,” *yad* “who, which, what,” *etad* “this,” *idam* “this,” *adas* “this, that,” *eka* “one,” *dvi* “two,” *yushmad* “thou,” *asmad* “I,” *bhavatu* “your honour, your excellency,” *kim* “who? what?”—

जसः शी।७।१।१७।

अदन्तात् सर्वनाम्नो जसः शी स्यात् । अनेकास्त्वात् सर्वोदेशः । सर्वे ।

No. 171.—After a pronominal ending in short *a*, let *śi* be the substitute OF JAS (1st case plur.). As the substitute consists of more letters than one, it takes the place of the whole (No. 58). Ex. *sarva* + *i* = *sarve* (“all”—Nos. 156 and 35).

सर्वनाम्नः स्मै।७।१।१४।

अतः सर्वनाम्नो ङेः स्मे । सर्वस्मे ।

No. 172.—AFTER A PRONOMINAL ending in short *a*, *SMAI* is the substitute of *śe* (4th sing.).

Example, *sarvasmai* “to all.”

ङसिद्धोः स्मात्सिनौ।७।१।१५।

अतः सर्वनाम्न एतयोरेतौ स्तः । सर्वस्मात् ।

No. 173.—After a pronominal ending in short *a*, *SMĀT* AND *SMIN* are the substitutes OF ŚASI (4th sing.) AND ŚI (7th sing.) Example, *sarvasmāt* “from all.” (No. 160.)

म सर्वनामः सुट्। ७। १। ५२।

गन्तात् परस्य सर्वनाम्नो विहितस्यामः सुडागमः । एत्वे
सर्वेषाम् । सर्वस्मिन् । शेषं रामवत् । एवं विश्वाद्योऽप्य-
। उभयश्चो नित्यं द्विवचनान्तः । उभौ २ । उभाभ्याम् ३ ।
२ । तस्येह पाठोऽकथ्यः । इतरद्वयमो प्रत्ययो । प्रत्य-
तदन्तयद्वयमिति तदन्ता य । नेम इत्यर्थः । समः
स्तुल्यपर्यायस्तु न समानामिति ।

174.—SUT is the augment of *ām* (No. 164), WHEN *ām*
AFTER A PRONOMINAL ending in *a* or *i* (No. 164)
) *sarveshām* "of all." In the 7th (No. 173) *sar-*
"in all." The rest of the declension is like that of *rāma*.
same way are declined *viś* and other pronominals
) ending in short *a*. The word *ubha* "both" takes invari-
dual affixes. Ex. *ubhai* "by" *ubhābhyām* "by, to, or
th," *ubhayoh* "of or in both." The object of its being in-
the list of pronominals (viz. its declension does not differ
it of *rāma*) is its taking the augment *akach* (No. 1321,
could not take if it were not a pronominal). The terms
and *ātama* are affixes. "Citing the affix we cite that
ends therewith:"—(says *Patan*) so the words that end with
ixes are to be reckoned pronominals. The word *nema* is a
nal when it signifies "half." But *sama*, which is a pro-
when synonymous with *sarva* "all," is not so when sy-
us with *tulya* "like" we learn from the expression *samā-*
f equals"—in No. 30—(which would have been *sameshām*,
ord, in that sense, had been a pronominal.)

रावरदक्षिणोत्तरापराधराणि व्यवस्थायामसं-
२। १। १। ३४।

। व्यवस्थायामसंज्ञायां सर्वनामसंज्ञा गणसूत्रात् सर्वत्र या
। असि वा । पूर्वे । पूर्वाः । असंज्ञायां किम् । उत्तराः कुर-
शमिधेयापेक्षावधिनियमो व्यवस्था । व्यवस्थायां किम् । द-
पायकाः । कुशला इत्यर्थः ।

No. 175.—The name of pronominal (No. 170) belongs PÚRVA "prior," PARA "after," AVARA "posterior," DAKSHIN "south," UTTARA "inferior, other, north," APARA "other," ADHARA "inferior," WHEN THEY DISCRIMINATE RELATIVE POSITION NOT when they are NAMES.

The designation of pronominal assigned to these in every case by the aphorism No. 170, which implies the list of words enumerated in the commentary thereon, is optional when *jas* (1st plural) follows.—Ex. *púrve* (by No. 171) or *púrváh* (No. 151).—Why do we say "not when they are names?" Witness *uttare* (not *uttare*) when the word is used as a name for "the *Kurus*."

That there is "a specification, (*niyama*), or tacit implication of a determinate point (*avadhi*), with reference to which something is to be described by the word itself" is what we mean when we say that "a relation in time or place (*avasthá*) is implied."—[For example, we wish to describe Benares as being *southern* (*dakshina*). To do this, we may specify some point—say one of the peaks of the *Himálaya*—with reference to which Benares may be described as "a place to the southward." Again, we here may then speak of the people to the south of the *Vindhya* mountains, as being "southern," not with reference to the inhabitants of Ceylon, but with reference (as every one here understands, by tacit implication) to ourselves who live to the north of the *Vindhya* range]. Why do we say, "when a relation in time or place is implied?" Witness *dakshindh* (not *dakshine*) *gáthakáh*, meaning "clever singers."

स्वमञ्जातिधनाख्यायाम् । १ । १ । ३५ ।

ज्ञातिधनान्यवाचिनः स्वशब्दस्य प्राप्ता मञ्जा जसि वा । स्वस्वाः । आत्मीया आत्मान इति वा । ज्ञातिधनवाचिनस्तु स्वाः ज्ञातयोऽर्थे वा ।

No. 176.—The designation, a pronominal, of the word *swa* (No. 170) WHEN IT SIGNIFIES SOMETHING ELSE THAN A KINSMAN OR PROPERTY, optionally obtained when *jas* (1st plural) follows. Thus we have either *swa* (No. 171) or *swáh* (No. 151) in the sense of "own" or "selves," but *swáh* e, in the sense of "kinsmen" or "articles of property."

अन्तरं बहिर्योगोपसंव्यानयोः । १ । १ । ३६ ।

बाह्ये परिधानीये चार्थेऽन्तरशब्दस्य प्राप्ता संज्ञा अस्ति वा । अन्तरे अन्तरा वा गृह्याः । बाह्या इत्यर्थः । अन्तरे अन्तरा वा शाट्-
ः । परिधानीया इत्यर्थः ।

No. 177.—The designation, of the word *anta-* (No. 170) WHEN IT SIGNI- " OR " A LOWER GARMENT," optionally obtain- (plural) follows. Thus we may write *antare* or " ii of houses external" (for instance to city); so also men speaking of the petticoat upper garment.

पूर्वादिभ्यो नवभ्यो वा । ७ । १ । १६ ।

भ्यो ङसिङ्योः स्मात्स्मिन् वा स्तः । पूर्वस्मात् । पूर्वात् । स्मिन् । पूर्वं । एवं परादीन् । शेषं सर्ववत् ।

No. 178.—AFTER THE N PŪRVA, (that to say, after *pūrva*, *para*, *di* *dhara*, *eva*, and *antara*) the of *us* and *fi* (No. 173) is OPTIONAL.

Thus we may write either *pūrvasmāt* or *pūrvāt*, *pūrvā-* or *pūrve* :—and so of *para* &c. In other respects the designation of these words is the same as that of *sarva*.

प्रथमचरमतयाल्पाधर्कतिपयनेमाश्च । १ । १ । ३३ ।

एते अस्युक्तसंज्ञा वा स्युः । प्रथमे । प्रथमाः । तयः प्रत्ययः । तये । द्वितयाः । शेषं रामवत् । नेमे । नेमाः । शेषं सर्ववत् ।

No. 179.—The words PRATHAMA "first," CHARAMA "last," YA (which is an affix, respecting which see the maxim cited under No. 174.—), ALPA "few," ARDHA "half," KATIPAYA "some," and NEMA "half," shall be optionally termed pronominal (No. 170) on *jas* (1st pl.) follows.

Thus we may write *prathamā* or *prathamāh*. Of the affix *ya* we have an example in *dvitaye* or *dvitayāh* "second." The *ti* of the declension like *rāma*. The word *nema* is enumerated

among the pronominals in No. 170—therefore, though by this rule the nominative plural may be like *rāma*, the rest of the declension is like *sarva*.

तीयस्य द्वित्सु वा । द्वितीयस्मे । द्वितीयायेत्यादि । एवं तृतीयः । निर्जरः ।

No. 180.—WHEN CASE-AFFIXES WITH AN INDICATORY *ś* FOLLOW, (such are the 4th, 5th, 6th, and 7th singular) the term pronominal (No. 170) is OPTIONALLY a name OF what ends in *trīya*.

Example, *dwitīyasmai* or *dwitīyāya* “to the second,” and so on.—So also *tritīya* “the third.”

We now come to the declension of the word *nirjara* “imperishable,”—which is derived from the feminine word *jarā* “decrepitude.”

जराया जरसन्यतरस्याम् । ७।२।१०१।

अजादो विभक्तो । पदाङ्गाधिकारे तस्य तदनस्य च । निर्दिश्यमानस्यादेशा भवन्ति । एकदेशविकृतमनन्यवदिति जरसश्च जरस् । निर्जरसो । निर्जरस इत्यादि । एषे हलादौ च रामश्च । विश्वपाः ।

No. 181.—Instead OF *JARĀ* there is OPTIONALLY *JARAS*, when a *vibhakti* (No. 170) beginning with a vowel follows.

Where a rule refers to a *pada* or an *aṅga* (No. 153), the rule, if it apply to a particular word, applies also to what ends with the word. Hence this rule, which applies to the word *jarā*, applies also to *nirjara*, just as, in English, the substitution, in the plural, of “geese,” for “goose,” applies also to the case of “wildgeese.” But here a question might arise, suggested by No 58, as to whether the substitute should not take the place of the whole word—so that the plural of “wildgoose,” should become “geese” simply. To guard against this, it is declared that “Substitutes take the place of that only which is exhibited (when the substitute is enjoined).”—Thus, in *nirjara*, the substitute takes the place of the *jarā* only, for *jarā* only was exhibited when the substitute *jaras* was

enjoined. Here another objection may be raised, for *jaras* was enjoined to take the place of *jará*, with a long final, not of *jara*, the final of which is short. This objection is met by the maxim that "What is partially altered does not thereby become something quite different," (and this is illustrated in the *Mahābhāṣya* by the case of a dog, which, having lost his ears, does not thereby lose his personal identity,) :—so *jaras* may be the substitute of the partially altered *jara*. Thus we get *nirjarasau* "two imperishables," *nirjarasāḥ* "imperishables," and so on.—On the other alternative, and when the affixes begin with a consonant, the word is declined like *rāma*.

We now come to the declension of *viśvapa* "the preserver of all"

दीर्घाञ्सि च । ६ । १ । १०५ ।

विश्वपो । विश्वपाः । हे विश्वपाः । विश्वपाम् । विश्वपो ।

No. 182.—AND WHEN *JAS* (1st pl.) or *ich* (*pratyādhāra*) COMES AFTER a LONG vowel, the long vowel homogeneous with the prior is not substituted for both (by No. 146, any more than under the circumstances stated in No. 147). We have therefore the 1st dual *viśvapau* (by No. 41), and plural *viśvapāḥ* (by No. 55).—In the vocative singular we have *he viśvapāḥ*, the same as in the nominative. In the 2nd case sing. *viśvapām* (No. 155); in the dual, as in the 1st case, *viśvapau*.

सुहृन्पुंसकस्य । १ । १ । ४३ ।

स्वादिपञ्चवचनानि सर्वनामस्थानसंज्ञानि स्युस्त्रीबस्य ।

No. 183—Let *SUT* (which is a *pratyādhāra* formed of *su* the first case-affix, and *ut* the fifth, and which serves as a name common to the five), but NOT OF a NEUTER word be called *sarvanāmasthāna*.

स्वादिष्वसर्वनामस्थाने । १ । ४ । १७ ।

कृत्ययावधिषु स्वादिष्वसर्वनामस्थानेषु पूर्वे पदं स्यात् ।

No. 184—WHEN the affixes BEGINNING WITH *SU* and ending with *ts* (which occurs in the 70th aphorism of the 3rd Chapter of the 5th Lecture) FOLLOW, NOT being *SARVANĀMASTHĀNA*

(No. 183), let what precedes be called *pada*. [This is an extension of the application of the term *pada* as laid down in No. 14].

यचि भम् । १ । ४ । १८ ।

यादिष्वजादिषु च कप्रत्ययावधिषु स्वादिष्वसर्वनामस्थानेषु पूर्वं भसंज्ञं स्यात् ।

No. 185.—AND WHEN affixes, with an initial Y OR initial VOWEL, beginning with *su* and ending with *ka*, follow, not being *sarvanāmasthāna* (No. 183), let what precedes be called *BHA*.

[The question here arises, whether a word which gets the name of *bha* from this rule, and of *pada* from the one preceding, is to retain both names, or, if not, which name is to be retained. The rule next cited supplies the answer].

आ कडारादेका संज्ञा । १ । ४ । १९ ।

इत ऊर्ध्वं कडाराः कर्मधारय इत्यतः प्रागेकस्येकेव संज्ञा ज्ञेया ।
या परानवकाशा च ।

No. 186.—From this point (that is to say, from the 1st aphorism of the 4th Chapter of the 1st Lecture), TO the aphorism “KA-
PĀRĀH *karmadhāraye*” (which is the 38th aphorism of the 2nd Chapter of the 2nd Lecture) only ONE NAME of each thing named is to be recognised—viz : that which comes last (where the claims are otherwise equal—(see No. 132) and that which, were its claim disallowed, would have no other opportunity of conducing to any result (see No. 41).

आतो धातोः । १ । ४ । १४० ।

आकारान्तो यो धातुस्तदन्तस्य भस्याङ्गस्य लोपः । अलोऽन्त्य-
स्य । विश्वपः । विश्वपा । विश्वपाभ्यामित्यादि । एवं चङ्गुध्मा-
दयः । धातोः किम् । हाहान् । हरिः । हरी ।

No. 187.—Let there be elision OF the final letter of an inflective base, entitled to the designation of *bha* (No. 185), when it ends in A DHĀTU (No. 49) WITH LONG Á as its final letter.

The word *viśvapa* ends in a *dhātu*, viz. *pá* (in the sense

of "preserving") which has long *ā* as its final letter; and the word which, by No. 147, is called an inflective base (*ahga*) when an affix follows, is, by No. 185, entitled to the designation of *bha* when the case-affix (not being one of the five first) begins with a vowel. The long *ā* is then elided.

Example, *viśvapā + śas = viśvapah* (2nd case plural), *viśvapā + śa = viśvapā* (3rd sing). Before the consonantal terminations there is no change. Example, *viśvapābhyām* (3rd dual). In the same way are declined *śaṅkhadhṛmā* "the blower of a conch-shell," and the like.—Why do we say, "when it ends in a *dhātu*?" Because primitive words, like *hāhā* "a *gandharba*," do not come within the scope of the rule. Example, 2nd pl. *hāhān* (Nos. 146 and 156).

We now come to the declension of a noun ending in short *i*—*hari* "a name of *Vishṇu*." 1st s. *hariḥ*, 1st du. *harī* (No. 146).

असि च । ७ । ३ । १०६ ।

इत्स्वान्तस्याकृस्य गुणः । हरयः ।

No. 188.—AND WHEN *JAS* FOLLOWS, *guṇa*, shall be the substitute of the short final of an inflective base. Hence 1st pl. *hari + jas = harayah*.

इत्स्वस्य गुणः । ७ । ३ । १०८ ।

सम्बुद्धो । हे हरे । हरिम् । हरी । हरीन् ।

No. 189.—The substitute OF A SHORT final is *GUṆA*, when *sambuddhi* (No. 152) follows. By this and No. 153, we get the vocative sing. *he hare*. 2nd s. *harim* (No. 154), 2nd du. *harī*, 2nd pl. *harīn* (No. 156).

शेषो घ्यसखि । १ । ४ । ७ ।

शेष इति स्पष्टार्थम् । इत्स्यो याविदुतो तदन्तं सखिष्वच् घिसं-
खम् ।

No. 190.—WITH THE EXCEPTION OF the word *SAKHI*, THE REST of the words that end in short *i* or *u* are called *GHI*. The words "the rest" are said to be employed here "for the sake of distinctness."

आङो नास्त्रियाम् । ७।३।१२०।

घेः परस्याङो ना स्यादस्त्रियाम् । आङिति टासंज्ञा । हरिषा ।
हरिभ्याम् । हरिभिः ।

No. 191.—Let *NA* be the substitute OF *Á* coming after *gh* (No. 190), but NOT IN THE FEMININE. The term *á* is the ancient designation of *śá*, the 3rd sing. case-affix.

Example, *hari + śá = harinśá* (No. 157). 3rd du. *haribhyám*, 3rd pl. *haribhih*.

घेङिति । ७।३।१११।

घिसंज्ञस्य ङिति सुषि गुणः । हरये ।

No. 192.—Let *guṇa* be the substitute OF *GHI* (No. 190), WHEN a case-affix WHICH HAS AN INDICATORY *ś* FOLLOWS. Thus 4th s. *hari + śe = haraye* (No. 29).

ङसिङसोश्च । ६।१।११०।

एङो ङसिङशोरति पूर्वपमेकादेशः । हरोः । हयोः । हरी-
णाम् ।

No. 193.—AND when the short *a* OF *śASI* AND *śAS*, comes after *en*, let the form of the prior be the single substitute for both. Thus, 5th and 6th s. *hari + śasi* and so also *hari + śas = hareh* (No. 192). 6th and 7th du. *haryoh* (Nos. 21 and 73)—6th pl. *harinám* (Nos. 167, 168, and 157).

अच्च घेः । ७।३।११६।

इदुद्वामुतरस्य ङेरोद्वरत् । हरो । हरिषु । एवं कव्यादयः ।

No. 194.—Let *aut* be the substitute of *śi* (the case-affix of the 7th s.), when it follows short *i* or *u*, AND let short *A* be the substitute OF THE *GHI* (No. 190) itself. Thus 7th s. *harau* (No. 41)—7th pl. *harishu* (No. 169). In the same way are declined *hari* "a poet," and the like.

अनङ् सौ । ७।१।६३।

सव्यरङ्गस्यानङादेशोऽसम्बुद्धो सौ ।

No. 195.—ANAN is the substitute of the word *sakhi*, WHEN SU FOLLOWS, provided it is not the sign of the vocative (No. 152).

The substitute, though consisting of more letters than one (No. 58), is prohibited by No. 59 from taking the place of more than the last letter. Thus we have *sakhan + s*.

अनोऽन्त्यात् पूर्व उपधा । १ । १ । ६५ ।

अन्त्यादलः पूर्वो यो षर्णः स उपधासंज्ञः स्यात् ।

No. 196.—The letter BEFORE THE LAST LETTER of a word is called THE PENULTIMATE (*upadhā*).

सर्वनामस्थाने चासम्बुद्धौ । ६ । ४ । ८ ।

मान्तस्योपधाया दीर्घोऽसम्बुद्धो सर्वनामस्थाने ।

No. 197.—AND the long form is the substitute of the penultimate letter (No. 196) of what ends in *n*, WHEN a SARVANĀMASTHĀNA (No. 183), NOT being SAMBUDDHI (No. 152), FOLLOWS. Thus we have *sakhān + s*.

अप्रकृत एकाल् प्रत्ययः । १ । २ । ४१ ।

No. 198.—AN AFFIX consisting of A SINGLE LETTER (exclusive of indicatory letters) is called APRIKTA.

इल्ल्खाब्धौ दीर्घात् सुतिस्यप्रकृतं इल्ल् । ६ । १ । ६८ ।

इल्लन्तात् परं दीर्घो यो ख्यापो तदन्ताच्च परं सुतिसीत्येतदप्रकृतं हल्लुप्यते ।

No. 199.—SU (the 1st sing. case-affix) AND TI AND SI (the terminations of two of the persons of the verb) when reduced to A SINGLE CONSONANT (No. 198), and when standing AFTER what ends in a CONSONANT OR in the LONG vowel deduced from the feminine terminations *śī* (No. 256) AND *āp* (No. 1341), are elided. Thus *sakhān + s* becomes *sakhān*.

न लोपः प्रातिपदिकान्तस्य । ८ । २ । ७ ।

प्रातिपदिकान्तस्य यत् पदं तदन्तस्य नस्य लोपः । सखा ।

No. 200.—[ELISION OF N FINAL IN A *pada* which is entitled to ti ion of PRĀTIPADIKĀ (No. 135).

The word *sakhi* is a *prátipadika* ; it becomes a *pada* (No. 20) when the case-affix is added ; and this name of *pada* it retains (by No. 210) after the case-affix has been elided. Thus *sakhán* is a *pada*. But *sakhán* is also entitled to the designation of *prátipadika*, like *sakhi* the place of which it occupies, according to No. 163. Thus, by the present rule, the form of the word becomes finally *sakhá* "a friend."

सख्युरसम्बुद्धौ । ७ । १ । ६२ ।

सख्युरङ्गात् परं सम्बुद्धिवर्जं सर्वनामस्थानं णिद्वत् स्यात् ।

No. 201.—Let a *sarvanámasthána* (No. 183) coming AFTER the word SAKHI, NOT IN THE sense of the VOCATIVE SINGULAR, be like that which contains an indicatory ण.

अचो ञ्णिति । ७ । २ । ११५ ।

अजन्ताङ्गस्य वृद्धिर्जिति णिति च परे । सखायो । सखायः । हे सखे । सखायम् । सखायो । सखीन् । सख्या । सख्ये ।

No. 202.—Let *vṛiddhi* be the substitute OF an inflective base ending in A VOWEL, WHEN THAT WHICH HAS AN INDICATORY ण OR ण FOLLOWS.

Thus *sakhi*, when the 1st dual case-affix is to be annexed, becomes *sakhai* (No. 201), and *sakhai + au = sakháyau* (No. 29),—so also 1st pl. *sakháyah*. The vocative sing. (by Nos. 189 and 153) is *he sakhe*. In the 2nd s. and du., *sakháyam* and *sakháyau*, Nos. 201 and 202 again apply: 2nd pl. *sakhín* (Nos. 146 and 156), 3rd s. *sakhya*, 4th s. *sakhya*.

खत्यात् परस्य । ६ । १ । ११२ ।

खितिशब्दाभ्यां खीतीशब्दाभ्यां कृतयणादेशाभ्यां परस्य ङसिङ्-
सोरत उः । सख्यः ।

No. 203.—Short *u* is the substitute OF the *a* of *ñasi* and *ñas* FOLLOWING the words KHI AND TI or *khí* and *tí* which have substituted *yañ* (No. 21) for the final vowel.

Khi and *ti* are the terminations of the words *sakhi* and *pati*, which they are here employed to designate. The long forms *khi* and *ti* indicate certain derivative forms ; see No. 223.

The words " ve it " are employed to show that rule No. 182 does not apply ; and the same object is attained in the aphorism by iti n and ti but *khyā* and *ya*, the *a* in which is intended ly litate pronunciation.

Thus we have 5th and 6th a. *sakhyuk*.

पौत् । ७ । ३ । ११८ ।

इतः परस्य ङोत् । सख्यो । शेवं हरिवत् ।

No. 204.—*AUT* is the substitute OF *HI* after short *i*. Hence 7th a. *sakhyau*. The rest is like *kari* (No. 187).

पतिः समास एव । १ । ४ । ८ ।

चिसंज्ञः । पत्ये । पत्युः २ । पत्यो । शेवं हरिवत् । समासे तु मूलमये । कतिशब्दे नित्यं बहुवचनान्तः ।

No. 205.—The word *PATI* is called *ghi* (No. 190) ONLY when it is IN A COMPOUND (*samāsa*).

Hence in the 4th a. *patye* "to a master," No. 192 does not apply ; in 5th and 6th a. *patyuk*, No. 203, not No. 193, applies ; and in 7th a. *patyau*, No. 204 applies, but not 194. The rest is like *kari*. But in a compound, as in *bhūpataye*. "to the lord of the earth," *pati* is treated as *ghi* (No. 191 &c.).

The word *kati* "how many?" takes the plural terminations only.

बहुगण्यवतुङति संख्या । १ । १ । २३ ।

No. 206.—Let the words *BAHU*, and *GAṆA*, and those which end in *VATU* and *PATI* be called *sankhyā*.

The word *kati* is one of those which end in *ḍati*, the *ḍ* in which affix is indicative.

ङति च । १ । १ । २५ ।

इत्यन्ता संख्या षट्संज्ञा स्यात् ।

No. 207.—AND let a *sankhyā* (No. 206) which ends in *PATI* be called *śhaṣ* (No. 324).

Thus the word *kati* is called *shaṭ*.

षट्शो लुक् । ७ । १ । २२ ।

जशयोः ।

No. 208.—Let there be ELISION (*luk*) of *jas* and *śas* AFTER words termed SHAṬ (No. 207).

प्रत्ययस्य लुक्श्लुपः । १ । १ । ६१ ।

लुक्श्लुलुब्धशब्देः कृतं प्रत्ययादर्शनं क्रमात् तत्तत्संज्ञं स्यात् ।

No. 209.—Let the disappearance OF AN AFFIX when it is caused by the words LUK, ŚLU, OR LUP be designated by these terms respectively (to distinguish it from the ordinary elision termed *lopa*—No. 6).—

प्रत्ययलोपे प्रत्ययलक्षणम् । १ । १ । ६२ ।

प्रत्यये लुप्तेऽपि तदाश्रितं कार्यं स्यात् । इति चसि चेति गुणे प्राप्ते ।

No. 210.—WHEN ELISION (*lopa*) OF AN AFFIX HAS TAKEN PLACE, THE AFFIX shall still exert its influence, and the operations dependent upon it shall take place as if it were present.

The word *lakshana*, in the aphorism, signifies “that by which a thing is recognised.” A case-affix is recognised (No. 152) by its causing that which it follows to take the name of *aṅga*. In accordance with the present rule therefore the word *kati* retains the name of *aṅga*, though the affixes *jas* and *śas* have been elided by No. 208; and, in virtue of its having the name of *aṅga*, it ought to take a *guṇa* substitute through the operation of No. 188. But the rule following debars this.

न लुमताङ्गस्य । १ । १ । ६३ ।

लुमता शब्देन लुप्ते तन्निमित्तमङ्गकार्यं न स्यात् । कति २ । कतिभिः । कतिभ्यः २ । कतीनाम् । कतिषु । युष्मदस्मद्बृहदसंज्ञकास्त्रिषु सरूपाः । विशब्दो नित्यं बहुवचनान्तः । ण्यः । णीम् । णिभिः । णिभ्यः २ ।

THE LAGHU KAUMUDĪ:

No. 211.— BY the enunciation of one the three ter... No. ... CONTAINING the letters LU, the fact which it is competent to in respect OF AN AŅGA or flexive base shall NOT take

In the 1st pl. of *kati*, the a *jas* ncia-
on of *luk* (No. 208), and the ul ich
is elided *jas* would otherwise (by 210 and 18 have
competent to cause, does not take

Thus we have 1st and 2nd " 3rd *kati*-
ish, 4th and 5th *katiḥyāḥ*, and 168),
h *katiśas* (No. 169).

The words *yushmad* "thou," *asmad* "I," and the words call-
ash (Nos. 324 and 207) retain the same form in all the three
nders.

The word *tri* "three," is always plural.

Example, 1st pl. *trayah* (No. 188), 2nd *trīn* (Nos. 146 and
6), 3rd *tribhik*, 4th and 5th *tribhyah*.

चेल्लयः । ७ । १ । ५३ ।

चामि । चयायाम् । चिषु । गोखत्वेऽपि । प्रियचयायाम् ।

No. 212.—TRAYA is the substitute OF TRI, when *ām* follows.

Example, 6th pl. *trayānām* (Nos. 167 and 168), 7th *trishu*
ia. 169).

And this rule applies also when *tri* is final in a compound
jective.

Example, *priyatrāyānām* "of those who have three dear
iends."

त्यदादीनामः । ७ । २ । १०२ ।

ययामकारो विभक्तौ । द्विपर्यन्तानामेवेष्टिः । द्वौ २ । द्वाभ्याम् ३ ।
योः २ । याति लोकमिति पपीः सूर्यः ।

No. 213.—Short A is the substitute OF TYAD &C. when a case-

affix follows. "TYAD &c." (see No. 170) implies "*tyad, tad, yad, etad, idam, adas, eka, and dvi*." The *Mahābhāṣya* directs that the list shall not extend beyond *dvi*. That this is the direction of *Patañjali* (the author of that "Great Commentary," on the aphorisms of *Pāṇini*) is indicated by the form of expression "it is the wish," or "it is wished," (*ishñi* or *ishyata*. Compare No. 14.) Thus we have 1st and 2nd du. *dvaṁ* "two" (No. 147), 3rd 4th and 5th *dvaḥbhyām* (No. 160), 6th and 7th *dvaḥ* (No. 166).

We now come to the declension of *papī* "the sun," (the "cherisher of the world," derived from *pā*, "to cherish").

दीर्घाज्जसि च । ६ । १ । १०५ ।

दीर्घाज्जसि इति च परे न पूर्वसवर्णदीर्घः । पप्यो । पप्यः । हे पपीः । पपीम् । पपीन् । पप्या । पपीभ्याम् । पपीभिः । पप्ये । पपीभ्यः २ । पप्यः २ । पप्योः २ । दीर्घत्वात् नुट् । पप्याम् । हे तु सवर्णदीर्घः । पपी । पपीषु । एवं वातप्रम्यादयः । बहुयः श्रेयस्यो यस्य स बहुश्रेयसी ।

No. 214.—AND WHEN *JAS* or *ich* (*pratyāhāra*, No. 147) comes AFTER A LONG vowel, the long vowel homogeneous with the prior is not substituted (No. 146).

Therefore (by No. 21) 1st du. *papyau*, 1st pl. *papyah*, vocative sing. *he papih*, 2nd s. *papim* (No. 154), 2nd pl. *papin* (No. 156), 3rd s. *papyā*, 3rd 4th and 5th du. *papibhyām*, 3rd pl. *papibhih*, 4th s. *papye*, 4th and 5th pl. *papibhyah*, 5th and 6th s. *papyah*, 6th and 7th du. *papyoh*. There is not *nut* (No. 167) for the vowel is long—hence 6th pl. *papyām*. When *ñi* is added, then by No. 54, 7th s. *papī*, 7th pl. *papishu*.

In the same way are declined *vātapramī* "an antelope," and the like.

We now come to the declension of *bahusreyasī* "a man who has many excellent qualities."

युस्याख्यौ नदी । १ । ४ । ३ ।

ईदूदन्तो ।

स्तः । प्रथमलिङ्गग्रहणं च ।

इत्थं स्यात्स्यस्योपसर्जनत्वात्

इं वक्तव्यमित्यर्थः ।

No. 215.—Words ending in long *i* (ई, s FI and having no masculine of (t v l has,) are called *nadī* (the [' ri ' bei a ty of the class.) " And its origi to ' lo - count:—that is to say, it is be of its nacter as a *nadī*, even when it at comes to form part of a comp to a i

अम्बार्धनचोर्ध्वः । ७ । ३ । १०७ ।

सम्बुद्धो । हे बहुभ्येयसि ।

No. 216.—THE SHORT vowel shall be the substitute of certain words SIGNIFYING "MOTHER," AND OF words called *NADī* (No. 215), when the affix of the vocative singular follows.

Example, *he bahubreyasi* (No. 153).

आप्तनद्याः । ७ । ३ । ११२ ।

नदान्तात् परेषां क्षितामाढागमः ।

No. 217.—*At* is the augment of the case-affixes with an indicative *ā*, when they come AFTER a word ending with a *NADī* (No. 215).

आटस्य । ६ । १ । ६० ।

आटोऽचि परे वृद्धिरेकादेशः । बहुभ्येयस्ये । बहुभ्येयस्याः २ । बहुभ्येयसीनाम् ।

No. 218.—AND when *ach* comes AFTER *At*, *vṛiddhi* is the single substitute for both. Thus in the 4th s. *bahubreyasi* + *ā* + *he* = *bahubreyasyai*, 5th and 6th s. *bahubreyasyāh*, 6th pl. *bahubreyasīnām* (No. 167).

केराम् नद्याम्बोभ्यः । ७ । ३ । ११६ ।

नदान्तादाबन्तान्नीयच्चात् परस्य केराम् । बहुभ्येयस्याम् । शेषं

पपीवत् । अद्वयन्तत्वात् सुलोपः । अतिलक्ष्मीः । शेषं बहुव्ययी-
वत् । प्रथीः ।

No. 219.—*AM* is the substitute OF *ई* AFTER words ending in *NADī* (No. 215) AND in the feminine termination *ĀP* and the word *Nī*. Hence 7th s. *bahutreyasyām*. The rest of the declension is like *papī* (No. 213).

The word *atīlakshmi* is, in the 1st s., *atīlakshmi* "who has surpassed *Lakshmi*," the *su* not being elided by No. 199, because the word *lakshmi* (the name of one of the goddesses) is a primitive, and is not formed by a feminine affix *ई*. The rest of the declension is like *bahutreyasī* (No. 214).

We now come to *pradhī*, 1st s. *pradhī* "a man of superior understanding."

अचि अधातुधुवां खोरियदुवहो । ६ । ४ । ७७ ।

इनुप्रत्ययान्तस्येवर्णान्तस्य धातोर्धू इत्यस्य चाङ्गस्येयदुवहो
स्तोऽच्चादो प्रत्यये परे । इति प्राप्ते ।

No. 220.—*IYAN* AND *UVAN* are the substitutes OF what ends with the *pratyaya* *ĒNU* AND of what ends in A VERBAL ROOT IN I OR U (whether long or short), AND of the inflective base *BHRŪ*, WHEN an affix beginning with A VOWEL FOLLOWS.

This rule should include the case of *pradhī* (which is formed from the verbal root *dhyai* "to meditate"), but the rule following restricts it.

एरनेकाचोऽसंयोगपूर्वस्य । ६ । ४ । ८२ ।

धात्ववयवसंयोगपूर्वो न भवति य इवर्णस्तदन्तो यो धातुस्त-
दन्तस्यानेकाचोऽङ्गस्य यणच्चादो प्रत्यये । प्रथो २ । प्रथम् ।
प्रथ्यः । प्रथ्य । शेषं पपीवत् । एवं यामणीः । हो तु । यामस्याम् ।
अनेकाचः किम् । नीः । नियो । नियः । अमि शसि च परत्वादि-
यङ् । नियम् । नियः । हेरास् । नियास् । असंयोगपूर्वस्य किम् ।
मुम्रियो । यवक्रियो ।

No. 221.—*Yañ* is the substitute OF I OR *i* terminating a verbal root final in an inflective base OF MORE VOWELS THAN ONE, provided *i* OR *i* IS NOT PRECEDED BY A COMPOUND CONSONANT forming part of the root, when an affix beginning with a vowel follows.

In *pradhī*, which is a dissyllable, the final *i* terminates an inflective base of more vowels than one, and it is not preceded by a compound consonant. The rule therefore applies, and we have 1st and 2nd du. *pradhyau*, 2nd s. *pradhyam*, 1st and 2nd pl. *radhyah*, 7th s. *pradhyi* (No. 55 being debarred). The rest of the declension is like that of *papī* (No. 213). In the same way *grāmanth* "a female head of a village"; but, in the 7th s. this makes *grāmanthi* (by No. 219, being derived from the root *ñi* "to lead.") "by "of more vowels than one?" Witness *nīh* "a leader," which makes, by No. 220, 1st and 2nd du. *niyau*, 1st pl. *niyuh*, and in the 2nd s. and pl. *niyam* and *niyuh* (Nos. 154 and 146 being superseded by No. 220, which occupies a later place in the *śikṣādharmasūtra*—see No. 132). In the 7th s. *niyām* (No. 219).—"by "provided the vowel is not preceded by a compound consonant?" Witness 1st du. *sutriyau* "two prosperous men," and *vaktriya* "two purchasers of barley," where the final *i* is preceded by a compound consonant, and to which therefore not this rule but No. 220 applies.

[It may be worth while to review the steps which rendered necessary the enunciation of this rule with reference to the word *radhyau*. The word might apparently have been formed at once from *pradhī+au* by No. 21, but that rule was superseded by a subsequent rule No. 146. By No. 214, however, this rule was positively forbidden to take effect, and as it therefore departs, with all its effects, No. 21 reappears, but to be again superseded by No. 220, to which the preference attaches on the principle stated under No. 41. No. 221 then supersedes No. 220, but as it does so not by positive prohibition, but by usurping a portion of its sphere of application, No. 21 is not again restored. Had it been otherwise, the prohibitory rules would also have reappeared in an endless cycle.]

मतिश्च ११४।६०।

प्रादयः क्रियायोगे गतिसंज्ञाः स्युः । गतिकारकेतरपूर्वपदस्य यण्
नेष्यते । । शुद्धियो ।

No. 222.—AND let *pra* &c. (No. 47), in combination with a verb, be called GATI (as well as *upasargu*).

It is not wished (by the author of the *Mahābhāṣya*) that *yan* (enjoined by No. 221) should be the substitute of a word to which is prefixed any thing else than a *gati* or a *kāraka* (meaning by *kāraka* a case which is in grammatical relation with a verb). Therefore in the example *buddhadhiyan* "two men of pure minds," the substitution of *yan* does not take place, but No. 220 applies, because the word *buddhadhi* means "one whose thoughts are pure," and here the word "pure," is in grammatical relation with the verb "are," in respect to which it is therefore a *kāraka*, but it is not so in regard to the verb "to think," from which the word *dhi* is derived.

न भूसुधियोः । ६ । ४ । ८५ ।

एतयोरचि सुपि यण् न । सुधियो । सुधिय इत्यादि । सुखमि-
च्छतीति सुखीः । सुतीः । सुख्यो । सुत्यो । सुख्युः २ । सुत्युः २ ।
शेषं प्रधीवत् । शम्भुर्ह्रिवत् । एवं भान्वादयः ।

No. 223.—When a case-affix beginning with a vowel comes AFTER these two viz. BHÚ and SUDHI, there shall NOT be *yan*. (This debars Nos. 232 and 221, and gives occasion for No. 220 to come into operation). Hence, 1st. d. *sudhiyan*, "two intelligent persons," 1st. pl. *sudhiyah*, &c.

The word *sukhi* signifies "one who loves pleasure." It is declined like *sutí* "one who wishes a son:" thus—1st. s. *sukhīh*, *sutīh*; 1st. d. *sukhyau*, *sutyau*; 5 and 6. s. *sukhyuh*, *sutyuh* (No. 203). The rest is like *pradhī* (No. 220 &c.). The word *sambhu* "Śiva" is declined like *hari* "Vishnu," and in like manner *bhānu* "the sun," &c.

तृज्वत् क्रोष्टुः । ७ । १ । ८५ ।

असम्बुद्धो सर्वनामस्थाने । क्रोष्टुशब्दस्य क्रोष्टु प्रयोक्तव्य इत्यर्थः ।

No. 224.—With the five first case-affixes (No. 183) excluding the case where the sense is that of the vocative singular, *KROSHṬU* is LIKE what ends in *TRICH*. That is to say, *kroshṭri* is employed instead of the word *kroshṭu* "a jackal."

अतो ऋसर्वनामस्थानयोः । ७ । ३ । ११० ।

अतोऽङ्गस्य गुणो ङो सर्वनामस्थाने च । इति प्राप्ते ।

No. 225.—WHEN *RI* (7th sing.) & THE FIVE FIRST CASE-AFFIXES COME AFTER what ends in short *ri*, *guṇa* shall be substituted for the inflective base that ends in *ri*. This being obtained, (another rule presents itself).

अदुश्नस्युदंशोऽनेहसां च । ७ । १ । ८४ ।

अदन्तानामुश्नसादीनां चानङ् स्यादसम्बुद्धो षो ।

No. 226.—When *su*, not in the sense of the vocative, follows, let *anah* be the augment of what ends in short *ri*, and of *utamas* "the regent of the planet Venus," *purulaśītas* "Indra," and *anah* "time." [This gives *kroshṭ + an + s*.]

अतृप्तृचस्वस्तृप्तृनेष्टृत्वष्टृक्षत्तृहेतृपोतृप्रशास्तृणाम् ।
इ । ४ । ११ ।

अवादीनामुपधाया दीर्घोऽसम्बुद्धो सर्वनामस्थाने । क्रोष्टा ।
क्रोष्टारो । क्रोष्टारः । क्रोष्टृन् ।

No. 227.—When the first five case-affixes, excluding the case where the sense is that of the vocative singular, come after the word *AP* "water," what ends in *TRIN* or *TRICH*, *SWASRI* "a sister," *KAPTRI* "a grandson," *NESHṬRI* "a priest who officiates at a sacrifice," *TWASHṬRI* "a carpenter," *KSHATTRI* "a charioteer," *HOTRI* "a priest who recites the *Rig-Veda* at a sacrifice," *POTRI* "a priest who officiates at a sacrifice," and *PRAŚĀSTRI* "a ruler," the penultimate letter (No. 196) shall be lengthened. Thus [we get *kroshṭán + s*, but the *s* is elided by No. 199 and the *n* by No. 200—leaving] 1st sing. *kroshṭá*, 1st du. *kroshṭárau*, (the *ri* becoming *ar* by No. 225, and being lengthened to *ár* by No. 227). 1st p. *kroshṭárah*. In the 2nd p. the form *kroshṭán* is derived from *kroshṭu* by Nos. 146 and 156.

विभाषा तृतीयादिष्वचि । ७ । १ । ६७ ।

अजादिषु क्रोष्टुर्वा तृज्वत् । क्रोष्टा । क्रोष्ट्रे ।

No. 228.—*Kroshṭu* may OPTIONALLY be as if it ended in *trich*, WHEN THE 3RD OR ANY SUBSEQUENT CASE-AFFIX THAT BEGINS WITH A VOWEL FOLLOWS. Thus, 3rd sing. *kroshṭrá*, 4th sing. *kroshṭre*.

चत उत् । ६ । १ । १११ ।

चतो ङसिङसोरत्युदेकादेशः । रपरः ।

No. 229.—When the short *a* of *hasi* and *has* (5th and 6th sing.) comes AFTER SHORT *ṛi*, then SHORT *u*, followed by *r*, is the single substitute for both. [Thus we get *kroshṭur + a*.]

रात् सस्य । ८ । २ । २४ ।

रेफात् संयोगान्तसस्येव लोपो नान्यस्य । रस्य विसर्गः । क्रोष्टुः । क्रोष्टोः २ ।

No. 230.—There is elision OF *s*, but not of any other letter of the alphabet, when it comes at the end of a conjunct consonant AFTER *R*. *Visarga* is then substituted for the *r*, by No. 111, and we get *kroshṭuh*,—6. and 7. du. *kroshṭroh*.

नुमचिरतृज्वद्वावेभ्यो नुट् पूर्वविप्रतिषेधेन । क्रोष्टुनाम् । क्रोष्टुरि । पचे हलादो च शम्भुवत् । हूहूः । हूहूो । हूहूमित्यादि । अतिचमूशब्दे तु नदीकायं विशेषः । हे अतिचमु । अतिचम्वे । अतिचम्वः २ । अतिचमूनाम् । खलपूः ।

No. 231.—“BY A PRECEDING RULE'S OPPOSITION, (contrary to *Pāṇini's* direction—see No. 132,) the augment *NUṬ* (No. 167) takes effect IN PREFERENCE TO *NUM* (No. 271), the *sūtra* “*ACHI &c.*” (No. 249), and THE RESEMBLANCE TO what ends in *TRICH* (No. 228) [the enunciation of each of which is subsequent to No. 167 in the order of the *ashṭādhyāyī*.]

Hence—*kroshṭu + nuṭ + am = kroshṭúnám* (No. 168). In the 7th sing. *kroshṭari*. On the alternative (of the word's not being

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considered as an i consonant, the word is declin-
ed as if it begins with a consonant, the word is declin-
ed as if it begins with a consonant, the word is declin-

Hāhāh "a celestial music," 1st du. *hāhāh*, 2nd sing. *hāhāh*, &c. In the word *atichamvai* "to over-armies," the reference (from *hāhāh*, as in *atichamvai*), consists in its being treated as *nadi* (No. 215). In *atichamvai* (No. 217), 5th and 6th sing. *atichamvai*, 6th p. *atichamvai*.

We now come to the declension of *khalapī* "a sweeper."

धोः सुपि । ६ । ४ । ८३ ।

धात्वययवसंयोगपूर्वो न भवति य उवर्णस्तदन्तो यो धातुस्तद-
स्यानेकावोऽङ्गस्य यञ् स्यादचि सुपि । खलप्यो । खलप्यः । एवं
त्वादयः । स्वभूः । स्वभूवो । स्वभूवः । वर्षाभूः ।

No. 232.—WHEN A CASE-AFFIX, beginning with a vowel, follows, then *yaj* shall be the substitute for an inflective base containing more vowels than one, if the base ends with a verbal root in *u* or *ū* not preceded by a conjunct consonant forming part of the verb.

Thus we have 1st du. *khalapivau*, 1st p. *khalapivah*. In the same way *śulś* "who cuts well," &c. [But this does not apply to *vāśś* "the Self-existent," because of the prohibition by No. 23—]. 1st s. *śvabhūh*, 1st du. *śvabhuvau*, 1st p. *śvabhuvah*.

We have next the declension of *varshābhū*.

वर्षाभ्वय । ६ । ४ । ८४ ।

वर्षाभ्वस्य यञ् स्यादचि सुपि । वर्षाभ्वावित्यादि । दृन्मूः ।

No. 233.—AND the substitute OF *VARSHĀBHŪ*, "a frog—rain-
-er," shall be *yaj* when a vowel follows, [in spite of No. 220.] Thus we have, 1st du. *varshābhuvau* and so on.

Next we have to consider the declension of *drinbhū* "a snake."

दृन्करपुनःपूर्वस्य भूवो यञ् वक्तव्यः । दृन्मूः । एवं करभूः ।
ता । हे धातः । धातारो । धातारः ।

No. 234.—“YAN SHOULD BE MENTIONED as the substitute of BHÚ when PRECEDED BY DRIN, KARA, AND PUNAR.”

Thus 1st du. *drinbhwa*. In the same way *karabhá* “a finger-nail.”

The word *dhátri* “the Cherisher,” makes 1st sing. *dhátá*, vocative sing. *he dhátah* (Nos. 199, 225, and 111.), 1st du. *dhátārau* (Nos. 225 and 227), 1st pl. *dhátārah*.

ऋषयोनस्य यत्वं वाच्यम् । धातुयाम् । एवं नष्वादयः । नष्वादि-
यह्यं व्युत्पत्तिपक्षे नियमार्थम् । तेनेह न । पिता । पितरो ।
पितरः । पितरम् । शेषं धातुवत् । एवं कामाणादयः । ना । नरो ।

No. 235.—“IT SHOULD BE STATED THAT THE CEREBRAL N IS SUBSTITUTED FOR THE DENTAL N AFTER RI AND RÍ.” Thus, 6th p. *dhátrínám*. In the same way *naptri* &c. (No. 227). If the alternative view be taken, that these words are formed (by the affixes mentioned in No. 227), then the citing of *naptri* &c. (in No. 227) determines that these *alone* (of the words so ending that come under the head of *Unádi* No. 901) are amenable to the rule. Hence (as *pitri* “a father,” is not cited, and is formed by an *unádi* affix) the rules do not apply to the example following viz. 1st sing. *pitá* (No. 221), 1st du. *pitārau*, 1st pl. *pitārah*, 2nd sing. *pitaram*. The rest is like *dhátri* (No. 234). In the same way *jámátri* “a son-in-law,” &c.

The word *nri* “a man,” makes 1st sing. *nd*, 1st du. *narau*.

नृ च । ई । ४ । ई ।

अस्य नामि वा दीर्घः । नृणाम् । नृणाम् ।

No. 236.—AND *nri* optionally substitutes the long vowel, when *nám* follows. Hence *nṛínám* or *nṛínám*.

गोतो यित् । ७ । १ । ६० ।

चोकारान्ताद्विहितं सर्वनामस्थानं यित् । गोः । गावो । गावः ।

No. 237.—Placed AFTER a word ending in O, such as GO “a cow,” each of the first five case-affixes is AS IF IT HAD AN INDICATORY cerebral N, [the effect of which—see No. 202—is to sub-

stitute *priddhi* i v |. 7 l. a. *go + s = gauh*,
 l. d. *gávan*, l. p. *gávan*. [l. i. shc (No. 34.) that
 the rule speaks of the vowel o, n t .]

घोतोऽम्शसोः । ६ । १ । ८३ ।

घोतोऽम्शखोरच्याकार यकादेशः । गाम् । गावो । गाः । गवा ।
 गवे । गोः । २ । इत्यादि ।

No. 238.—WHEN the vowel of AM OR ŚAS comes AFTER O, the single substitute of both is long *á*. Thus—2. a. *go + am = gám*, 2. da. (see No. 237) *gávan*, 2. p. *gáh*. The 3rd and 4th a. *gavá* and *gave* are formed according to the general rules for the permutation of vowels. In the 5. and 6. a. (by No. 193) *goh*. &c.

रायो इति । ७ । २ । ८५ ।

अस्याकारादेशो इति विभक्तौ । राः । रायो । रायः । राभ्या-
 मित्यादि । स्तोः । स्तावो । स्तावः । स्तोभ्यामित्यादि ।

। इत्यजन्ताः पुंलिङ्गाः ।

No. 239.—OF RAI “wealth,” WHEN a case-affix beginning with a CONSONANT FOLLOWS, long *á* shall be the substitute. Thus l. a. *rai + s = ráh*, l. du. *ráyan*, l. p. *ráyah*, 3. d. *rábhyám*, &c.

Glaui “the moon,” is declined regularly—thus—l. a. *glauh*, l. l. *glávan*, l. p. *glávah*, 3. d. *glaubhyám*, &c.

So much for masculines ending in vowels.

OF FEMININE WORDS ENDING IN VOWELS.

The first example is *ramá* which, by No. 199, takes the form *ramá* in the 1st case sing.

। अजन्तस्त्रीलिङ्गाः ।

रमा ।

घोतु आपः । ७ । १ । १८ ।

आवन्तादङ्गात् परस्योङः यी स्यात् । घेडित्योकारविभक्तौः संज्ञा ।
 त्वे । रमाः ।

240.—Let *ś* be the substitute OF *AUṢ* AFTER an inflexion ending in *ĀP*. This *auś* is the name of whatever case begins with *au*. Hence, 1. d. (*ramá+ś*=) *rame*, 1. p. *ramáh*.

सम्बुद्धौ च । ७ । ३ । १०६ ।

आप एकारः स्यात् सम्बुद्धौ । यङ्ङस्वादिति सम्बुद्धिलोपः
रमे । हे रमे । हे रमाः । रमाम् । रमे । रमाः ।

241.—AND WHEN *SU* FOLLOWS IN THE SENSE OF THE VATIVE SINGULAR, let *e* be the substitute of *āp*. By No. 153 the elision of the case-affix following *e* in the sense of the voc. Thus *he rame*, voc. d. *he rame* (No. 240), voc. p. *he ramáh*, *ramám*, 2. du. *rame*, 2. p. *ramáh*.

आढि चापः । ७ । ३ । १०५ ।

आढ्योसि चाप एकारः । रमया । रमाभ्याम् ३ । रमाभि

242.—AND IF *ÁN* (No. 191) or *OS* FOLLOW, *e* shall be the substitute OF *ĀP*. Thus, 3. s. (*rame+á*=) *ramayá*, 3. 4. and 5. *ramábhyaṁ*, 3. p. *ramábhīh*.

याढापः । ७ । ३ । ११३ ।

आपो ङितो याद् । वृद्धिः । रमाये । रमाभ्यः २ । रमायाः
रमयोः । रमायाम् । रमायाम् । रमासु । एवं दुर्गाम्बिकादय

No. 243.—*YÁṛ* is the augment of whatever case-affix, FOLLOWING *ĀP*, has an indicator *ñ*. Thus, *vṛiddhi* being obtained from 61, we have 4. s. (*ramá+yáṛ+e*=) *ramáyai*, 4. and 5. p. *ramábhyaḥ*, 5 and 6. s. *ramáyāh*, 6. d. *ramayoh* (No. 242), 6. p. *ramáñ* (Nos. 167 and 157), 7. s. *ramáyám* (No. 219), 7. p. *ramáñsu*.

In the same way are declined *durgá* "the goddess *Durambiká*" "a mother" and the like.

सर्वनाम्नः स्याद्द्वस्वश्च । ७ । ३ । ११४ ।

आबन्तात् सर्वनाम्नो ङितः स्यादापश्च द्वस्वः । सर्वस्ये ।
स्याः २ । सर्वासाम् । सर्वस्याम् । शेषं रमावत् । एवं विश्व
आबन्ताः ।

No. 244.—Let *syāṭ* be the augment of whatever case-affix, with an indicator *ś*, comes AFTER A PRONOUN ending in *āp*; AND let A SHORT vowel substitute take the place of *āp*. Thus the 4. & f. of *sarva* "all," is (*sarvā + syāṭ + e =*) *sarvasyāi*, 5. and 6. s. *sarvasyāḥ*, 6. p. *sarvāśām* (No. 174), 7. s. *sarvasyām* (No. 219). The rest is like *ramā*. In the same way are declined *viśvā* "all," and the like, ending in *āp*.

विभाषा दिक्समासे बहुव्रीहौ । १ । १ । २८ ।

सर्वनामता वा । उत्तरपूर्वस्ये । उत्तरपूर्वाये । तीयस्येति वा
संज्ञा । द्वितीयस्ये । द्वितीयाये । एवं तृतीया । अम्बार्येति ह्रस्वः ।
हे अम्ब । हे अङ्ग । हे अल्ल । जरा । जरसो । जरे । इत्यादि ।
यस्य रमावत् । गोपा विश्वपावत् । मतिः । मतीः । मत्या ।

No. 245.—IN A COMPOUND, of the kind termed *BAHUVRĪHI* (No. 1034), WITH a word signifying DIRECTION (No. 175), the pronominal character is optional. Thus in the 4. & we may have either *uttarapūrvasyai* (No. 244) or *uttarapūrvāyāi* (No. 243) "for what lies to the north-east."

According to No. 180, the name of pronominal is optionally given to what ends in *tīyā*. Hence, 4. & *dvītiyasyai* or *dvītiyāyāi* "to the second." In the same way *trītiyā* "the third."

According to No. 216, a short vowel is substituted in the voc. sing. of words signifying "mother." Example, *he amba*, *he akka*, *he alla*.

In accordance with No. 181, we may have 1. & *jarā* "decrepitude," 1. d. *jarasau* or *jare* &c. On the alternative of its not being considered pronominal, the word is declined like *ramā*. *Gopā* "a cowherdess," is declined like *viśvāpā* (No. 182).

Matik "sagacity," 2. p. *matih* (No. 156), 3. s. *matyā* (No. 191).

ङिति ह्रस्वश्च । १ । ४ । ६ ।

इयङुवङ्स्थानो स्त्रीशब्दभिन्नो नित्यस्त्रीलङ्गाधीदूतो ह्रस्वो चे-

वर्णोवर्णौ स्त्रियां वा नदीसंज्ञो स्तो द्विति । मत्प्ये । मतये । म-
त्याः २ । मतेः २ ।

No. 246.—Words, always feminine, ending in long *i* and *u*, with the exception of the word *atři* “a woman,” being such as admit *iyañ* and *uvah* (No. 220); and also words ending in short *i* and *u* in the feminine, are optionally termed *nadī* (No. 215) when a case-affix with an indicatory *ñ* follows. Hence 4. s. (by No. 218 *matī* + *āt* + *e* =) *matyai*, or, alternatively (No. 192) *mataye*, 5. and 6. s. *matyāh* or *mateh* (No. 193).

इदुज्ञाम् । ७ । ३ । ११७ ।

नदीसंज्ञकाभ्यां परस्य डेराम् । मत्याम् । मतो । येषं हरिवत् ।
एवं बुद्ध्यादयः ।

No. 247.—*Am* is the substitute of *ñi* AFTER SHORT I OR U, when these are termed *nadī* (No. 246). Hence 7. s. *matyām* (No. 219, or, on the alternative of the name *nadī* not being taken, *matāu* (Nos. 246 and 194.—The rest is like *hari* (No. 187). In the same way *buddhi* “intellect,” and the like.

पिचतुरोः स्त्रियां तिसृ चतसृ । ७ । २ । ६६ ।

स्त्रीलिङ्गयोरेतो स्तो विभक्तौ ।

No. 248.—*TISRI* AND *CHATASRI* are instead of *TRI* “three,” AND *CHATUR* “four,” IN THE FEMININE, when a case-affix follows.

अचि र षतः । ७ । २ । १०० ।

तिसृ चतसृ एतयो र्द्वेकारस्य रेफादेशः स्यादचि । गुणदीर्घात्वा-
नामभावः । तिस्रः २ । तिसृभिः । तिसृभ्यः २ । आमि नुद् ।

No. 249.—WHEN A VOWEL FOLLOWS, then *R* shall be the substitute OF THE *RI* OF *tisri* and *chatasri*. Hence there is neither *guṇa* (No. 225), nor prolongation (No. 146), nor the substitution of *u* (No. 229). Thus 1. and 2. p. *tisrah*, 3. p. *tisribhih*, 4. and 5. p. *tisribhyah*. When *ām* (6. p.) follows, *nuḥ* is obtained from No. 167; and then the preceding vowel ought to be lengthened by No. 168, but the next rule forbids this.

न तिसृषतसृ । ६ । ४ । ४ ।

स्त्योर्नामि दीर्घो न । तिसृणाम् । तिसृषु । द्वे २ । द्वाभ्याम् ३ ।
द्वयोः २ । गोरी । गोरी । गोरीः । हे गोरि । गोरीवित्यादि ।
इवं नद्यादयः । लक्ष्मीः । शेषं गोरीवत् । एवं तरोतन्त्र्यादयः ।
स्त्री । हे स्त्रि ।

No. 250.—TISRI & CHATASRI ARE NOT lengthened, when *nám* follows. Thus, 6. p. *tisrinám*, 7. p. *tisrishu*.

The word *dwī* "two," becomes, in the feminine, 1. and 2. d. *dwē* (Nos. 213 and 240), 3. 4. and 5. d. *dwābhyām*, 6. and 7. d. *dwayoh* (No. 242).

Gaurī "the brilliant (goddess *Pārvatī*)" is declined as follows:—1. a. *gaurī* (No. 199), 1. d. *gauryaū*, 1. p. *gauryah*, voc. a. *he gaurī* (No. 216), and so on. In the same way *nadī* "a river," and the like.

The word *lakṣmī* "the goddess of prosperity," not being a derivative, does not fall under No. 199, and therefore makes in the 1. a. *lakṣmīh*. The rest is like *gaurī*. In the same way *tarī* "a boat," *tantrī* "a guitar-string," and the like.

The word *strī* "a woman" makes 1. a. *strī* (No. 199), voc. *he strī* (No. 216).

स्त्रियाः । ६ । ४ । ७६ ।

अस्त्येयह्रस्वादेो प्रत्यये परे । स्त्रियो । स्त्रियः ।

No. 251.—Let *iyañ* be the substitute OF STRĪ, when an affix beginning with a vowel follows. Thus 1. d. *striyaū*, 1. p. *striyah*.

बाम्भ्रसेः । ६ । ४ । ८० ।

स्त्रिया इयङ् । स्त्रियम् । स्त्रीम् । स्त्रियः । स्त्रीः । स्त्रिया ।
स्त्रियो । स्त्रियाः २ । परत्वानुद् । स्त्रीणाम् । स्त्रीषु । श्रीः । श्रियो ।
श्रियः ।

No. 252.—OPTIONALLY is *iyañ* the substitute of *strī*, WHEN AM OR ŚAS FOLLOWS. Thus 2. s. *striyam* or *strīm* (No. 154), 2. p. *striyah* or *strīh* (No. 146), 3. s. *striyā*, 4. s. *striyai* (Nos. 217 and 218), 6. s. *striyāh*. In the 6. p. *nuṣ* is obtained, because No. 167 is a *sūtra* posterior to No. 251. Hence *strīnām*, 7. p. *strīshu*.

The word *śrī* "prosperity," makes 1. s. *śrīh*, [not being formed by the feminine termination. No. 198.] 1. d. *śriyau*, 1. p. *śriyah*.

नयदुवदुस्थानावस्त्री । १ । ४ । ४ ।

इयदुवदुः स्थितिर्योस्तावीदूतो नदीसंज्ञो न स्तो न तु स्त्री ।
हे श्रीः । श्रिये । श्रिये । श्रियाः । श्रियः ।

No. 253.—The words ending in *f* or *ū* WHICH ADMIT the substitutes *IYAÑ* AND *UVAÑ*, (No. 220) are NOT called *nadī* (No. 215); but NOT SO the word *STRī*, (which is called *nadī* notwithstanding its substituting *iyañ*). Hence, voc. s. *he śrīh* (No. 216 not applying here), 4. s. *śriyai* (Nos. 246 and 217) or *śriye*, 6. s. *śriyāh* (Nos. 246 and 217) or *śriyah*.

वामि । १ । ४ । ५ ।

इयदुवदुस्थानो स्त्र्याख्यो यू वामि वा नदीसंज्ञो स्तो न तु स्त्री ।
श्रीयाम् । श्रियाम् । श्रियि । श्रियाम् । धेनुर्मतिवत् ।

No. 254.—When *AM* FOLLOWS, then feminine words ending in *f* and *ū*, which admit *iyañ* and *uvañ* (No. 220), are OPTIONALLY termed *nadī*; but not so the word *strī* (which is always *nadī*). Hence 6. p. *śrīnām* (No. 167) or *śriyām*, 7. s. *śriyi* or *śriyām* (No. 219).

The word *dhenu* "a milch cow" is declined like *matī* (No. 245).

स्त्रियां च । ७ । १ । ६ ।

स्त्रीवाची क्रोष्टुस्तृजन्तवद्रूपं लभते ।

No. 255.—AND IN THE FEMININE, the word *krōshṭu* "a jackal" takes a form like what ends in *trich* (No. 224).

चनेभ्यो ङीप् । ४ । १ । ५ ।

चदन्तेभ्यो नान्तेभ्यश्च स्त्रियां ङीप् । कौष्टी गौरीवत् । भूः
ीवत् । स्वयंभूः पुंवत् ।

No. 256.—AFTER WORDS ENDING IN *ri*, and after words ending in *n*, in forming the feminine, the affix is *ṅīp*. Thus is formed *reṅṅī*, which is declined like *gaurī* (No. 250).

The word *bhīṣ* "the eyebrow" is declined like *śrī* (No. 252), and *svayambhū* as in the masculine (No. 232).

न षट्स्वसादिभ्यः । ४ । १ । १० ।

ङीष्ठापो न ।

स्वसा तिस्रश्चतस्रश्च ननान्दा दुहिता तथा ।

याता मातेति स्येते स्वसादय उदाहृताः ॥

स्वसा । स्वसारो । माता पितृवत् । यमि मातुः । द्योगौवत् ।
ः पुंवत् । नोम्सौवत् ।

। इत्यञन्तस्त्रोचिङ्गाः ।

No. 257.—NOT AFTER *shaṭ* (No. 324), NOR AFTER *swasṛi* *c*, is the feminine termination *ṅīp* or *īp* affixed. By "*swasṛi* *c*," are meant the following seven viz. *swasā* "a sister," *tisrah* "three," *chataśrah* "four," *nanāndā* "a husband's sister," *dhītā* "a daughter," *yātā* "a husband's brother's wife," and *mātā* "a mother." Thus we have 1. a. *swasā* (No. 227), 1. d. *swasārau*.

The word *mātṛi* is declined like *pitrī* (No. 235), only that in the 2 p. it makes *mātṛīk* (No. 156).

The word *dyo* "the heaven" is declined like *go* (No. 237), *rai* "wealth" as in the masculine (No. 239), and *nau* "a boat," like *glau* (No. 239).

So much for feminines ending in vowels.

OF NEUTER WORDS ENDING IN VOWELS.

। अचन्तनपुंसकलिङ्गाः ।

घनोऽम् । ७ । १ । २४ ।

अतोऽङ्गात् स्त्रीवात् स्वमेरम् । ज्ञानम् । यङ् ह्रस्वादिति ह्रस्वोपः । हे ज्ञान ।

No. 258.—AFTER a neuter inflective base ending in short *a*, there is *AM* instead of *su* and *am*. Hence *jñāna + su = jñānam* "knowledge." The 2nd *s* is the same. In the voc. *s*, by No. 153, the consonant *m* is elided—thus *he jñāna*.

नपुंसकाच्च । ७ । १ । १६ ।

स्त्रीवादौः शी । भसंज्ञायाम् ।

No. 259.—AND AFTER A NEUTER, *śi* is instead of *au* (No. 240). As that which precedes this affix is termed *bha* (No. 185), the following rule presents itself.

यस्येति च । ६ । ४ । १४८ ।

ईकारे तद्धिते च भस्येवर्णवर्णयोर्लोपः । इत्यलोपे प्राप्ते ।

No. 260.—WHERE long *i* follows, AND when a *taddhita* affix follows, there is elision OF the *i* or *f* or *A* or *á* of a *bha*. The elision of the *a* having thus presented itself, *Kātyāyana* interposes.

औः श्यां प्रतिषेधो वाच्यः । ज्ञाने ।

No. 261.—"It should be mentioned that the rule is debarred in the case where *śi* is the substitute of *au*." Hence *i. d. jñāna + śi = jñāne*.

घञ्जलोः शिः । ७ । १ । २० ।

स्त्रीवात् ।

No. 262.—Instead OF *JAS* AND *śAS*, let there be *śi* after a neuter.

शि सर्वनामस्थानम् । १ । १ । ४२ ।

No. 263.—Let *śi* be termed SARVANĀMASTHĀNA.

नपुंसकस्य क्लृप्तः । ७।१।७२।

मूलान्तस्यावन्तस्य च क्ली य नुम् स्य स्थाने ।

No. 264.—Let *num* be : OF *w* being NEUTER
ends in JHAL OR ACH, when a lows.

मिद्वोऽन्यात् परः । १।१।४७।

चचां मध्ये योऽन्यस्तस्मात् परस्तस्येवान्तावयवो मित् स्यात् ।
उपधादीर्घः । ज्ञानानि । पुनस्तद्वत् । शेषं पुंवत् । एवं धन-
वनफल्नादयः ।

No. 265.—Let WHAT H/ (Y M come AFTER THE
LAST OF THE VOWELS, and be t l portion of that (which
it augments). Thus the *n* (of *ni* No. 264) is annexed to the
final *a* of *jñāna*, and is regarded as portion of the word. Then
the new penultimate vowel (t No. 197) is lengthened, and we
have l. p. *jñānāni*. Again i accusative case it is the same.
The rest is like the masculine. In the same way are declined
dhana "wealth," *vana* "a wood," *phala* "fruit," and the like.

अद्भुतरादिभ्यः पञ्चभ्यः । ७।१।२५।

भ्यः क्लीबेभ्यः स्वमेरद्धादेशः स्यात् ।

No. 266.—Let *ADp* be the substitute for *nu* and *am* AFTER
THE FIVE, DATARA &c. viz., (*ḍatara*, *ḍatuma*, *anya*, *anyataru*, and
itara—see No. 170) when neuter.

टेः । ६।४।१४३।

हिति मस्य टेलोपः । कतरत् । कतरद् । कतरे । कतराणि । हे
कतरत् । शेषं पुंवत् । एवं कतमत् । इतरत् । अन्यत् । अन्यत-
रत् । अन्यतमस्य त्वन्यतममित्येष ।

No. 267.—When that which has an indicative *ḍ* follows, there
is elision OF the *ṭi* (the last vowel with anything that follows it—
No. 52) of a *bha* (No. 185). Hence in the case of *katara* "which
of the two?" formed by the affix *ḍatara* (No. 170), when 'add' is

substituted for *su* or *am* by No. 266, we have 1st and 2nd s. *katara* + *add* = *katarat* (No. 165) or *katarad*, 1st and 2nd d. *katars*, 1st and 2nd p. *katarāni*, voc. s. *he katarat*. The rest is like the masculine. In the same way *katamat*, *itarat*, *anyat*, and *anyatarat*. But *anyatama* makes *anyatamam* (like *jñānam* No. 258), because the citation of *anyatara*, in No. 170, shows that *anyatara* and *anyatama* are not held to be formed from *anya* by the affixes *ḍatara* and *ḍatama* included in the list there given.

एकतरात् प्रतिषेधः । एकतरम् ।

No. 268.—“There should be a PROHIBITION of the substitution, directed by No. 266, for the affix that comes AFTER EKATARA.” Hence 1st and 2nd s. *ekataram*.

इहो नपुंसदे प्रातिपदिकस्य । १ । २ । ४७ ।

अजन्तस्येत्येव । श्रीपं ज्ञानवत् ।

No. 269.—THE SHORT vowel shall be the substitute, IN THE NEUTER, OF A CRUDE FORM provided it end in a vowel. Hence *trīpā* + *su* = *trīpam* “having wealth,” like *jñāna* (No. 258).

खभोर्नपुंसकात् । ७ । १ । २३ ।

लुक् स्यात् । वारि ।

No. 270.—OF *SU* AND *AM* AFTER A NEUTER, let there be the elision called *luk* (Nos. 209 and 211). Hence *vāri* + *su* = *vāri* “water.”

इदोऽपि विभक्तौ । ७ । १ । ७३ ।

अजन्तस्य ह्रीवस्य नुमचि विभक्तौ । वारिणी । वारीणि । न तुमते-
त्यस्यानित्यत्वात् षच्चे सम्बुद्धिनिमित्तो गुणः । हे वारि । हे वारे ।
चेर्लितीति गुणे प्राप्ते । वृद्धोत्वतृज्वद्वाषगुणेभ्यो नुम् पूर्वविप्रतिषे-
धेन । वारिणे । वारिणः २ । वारिणोः २ । नुमच्चरेति नुद् ।
वारीणाम् । वारिणि । हलादौ षरिवत् ।

No. 271.—Let *num* be the augment OF a neuter ending in *IK*, WHEN A CASE-AFFIX beginning with *ACH* FOLLOWS. Hence 1. d. *vāri* + *au* = *vārinā*, 1. p. *vāri* + *jas* = *vārinī* (No. 197).

As the rule No. 211 is not invariable, we have, alternatively, the *guṇa* caused by *sambuddhi* (No. 189). Hence either *he vāri* (No. 271) or *he vāra*. [That the rule is not invariable, Patañjali declares in the *Mahābhāṣya*.]

When the affixes with an indicatory *ñ* are to be added, *guṇa* is obtained from No. 192; but *num* takes effect to the exclusion not only of *guṇa* but of *vriddhi* (No. 202) and the substitution of *au* (No. 194) and the being regarded as ending in *trich* (No. 224) the prior rule here debarring the subsequent (contrary to the general principle laid down at No. 132). Hence 4. a. *vāriṇa*, 5. and 6. s. *vāriṇah*, 6. and 7. d. *vāriṇoh*. In the 6. p. according to the *vārtika* No. 231, there is *au*, and then the preceding vowel is lengthened by No. 168—thus *vāriṇām*. In the 7. a. (by the same rules as the 5th and 6th) *vāriṇi*. With the affixes beginning with consonants, the word is declined like *hari* (No. 187).

अस्थिदधिसद्व्यष्ट्यामनङुदातः । ७ । १ । ७५ ।

टादावचि ।

No. 272.—Instead OF *ASTHI* “a bone,” *DADHI* “curdled milk,” *AKTHI* “the thigh,” AND *AKSHI* “the eye,” there shall be *ANAN* ACUTELY ACCENTED, when *śa* follows, or any of the subsequent terminations beginning with a vowel.

अणोपोऽनः । ६ । ४ । १३४ ।

अङ्गावयवोऽसर्वनामस्थानयच्चादिस्वादिपरो योऽन् तस्याकारस्य लोपः । दध्ना । दध्ने । दध्नः २ । दध्नोः २ ।

No. 273.—There is ELISION OF the *A* OF *AN* followed by one of the affixes *su* &c. beginning with *y* or *uch*, those affixes called *sarvanāmasādhāna* being excepted, and the *an* being a portion of the *aśga*. Hence 3. a. *dadhi* + “*nañ*” + *śa* = *dadhñā*, 4. a. *dadhñe*, 5. and 6. a. *dadhñah*, 6. and 7. d. *dadhñoh*.

विभाषा ङिष्ठोः । ६ । ४ । १३६ ।

अङ्गावयवोऽसर्वनामस्थानपरो योऽन् तस्याकारस्य लोपो वा स्या-
ङिष्ठोः परयोः । दध्नि । दधनि । शेषं वारिवत् । एवमस्थिसकृद्याचि ।

सुधि । सुधिनी । सुधीनि । हे सुधे । हे सुधि । सुधिनेत्यादि । मधु ।
मधुनी । मधूनि । हे मधो । हे मधु । सुलु । सुलुनी । सुलूनि । सुलुने-
त्यादि । धातृ । धातृणी । धातृषि । धातृणाम् । हे धातः । एवं
चाषादयः ।

No. 274.—WHEN *śi* AND *śi* FOLLOW, the elision is OPTIONAL of the *a* of *an*, that being a portion of the *aṅga*, and followed not by a *sarvanāmasthāna*.

Example, 7. *a. dadhni* or *dadhani*. The remainder is like *vāri* (No. 270). In the same way *asthi*, *sakti*, and *akati*.

The word *sudhī* "intelligent" makes 1. *a. sudhī* (Nos. 266 and 270), 1. d. *sudhīni*, 1. p. *sudhīni*, voc. *a. he sudhe* (No. 189) or *he sudhi* (No. 211, see No. 271), 3. *a. sudhīnā*, and so on. So 1. *a. madhu* "sweet," 1. d. *madhūni*, 1. p. *madhūni*, voc. *a. he madho* or *he madhu*, and so *sulu* "which cuts well," 1. d. *sulūni*, 1. p. *sulūni*, 3. *s. sulunā*, and so on. Again, 1. *a. dhātṛi* "fostering," 1. d. *dhātṛīni*, 1. p. *dhātṛīni*, 6. p. *dhātṛīnam* (Nos. 167, 163 & 235), voc. *a. he dhātah* (Nos. 186 and 110). In the same way *jñētri* "intelligent," and the like.

एच इग्घस्वादेशे । १ । १ । ४८ ।

प्रद्यु । प्रद्युनी । प्रद्यूनि । प्रद्युनेत्यादि । प्ररि । प्ररिषी । प्ररीषि ।
प्ररिणा । यक्षदेशविकृतमनन्यवत् । प्रराभ्याम् । प्ररीषाम् । सुनु ।
सुनुनी । सुनूनि । सुनुनेत्यादि ।

। इत्यञन्तनपुंसद्वलिङ्गाः ।

No. 275.—OF *ech ik* is the substitute, WHEN SHORT *a* is SUBSTITUTED. Thus, 1. *a. (pra +* *-su =) pradyu* "heavenly," 1. d. *pradyunī*, 1. p. *p*, 3. *a. rdyunā*, &c.; so too (*pra +* *rai + su =) prari* "p of g wealth", 1. d. *prarīni*, 1. p. *prarīni*, 3. *a. prarīnā* : ordance with the maxim that "what is partially al d n t become something quite different," though the *ai* has ch; ed to *i*, yet No. 239 applies to the 3rd d. giving *prarābh;* p. In the same

say (*su + nau +* =) *sunu* "possessed of good boats," 1. d. *sunu-
nā*, 1. p. *sunāna*, 2. s. *sunundā*, and so on.

So much for neuters ending in vowels.

MASCULINES ENDING IN CONSONANTS.

१ हलन्तापुंलिङ्गाः ।

हो ङः । ८ । २ । ३१ ।

कलि पदान्ते च । लिट् । लिङ् । लिङो । लिङः । लिङ्याम् ।
लिट्सु । लिट्सु

No. 276.—Instead OF H let there be ṇH, when *jhal* follows, or at the end of a *pada*. Thus *lih + su = liṣ* or *liṣ* (Nos. 199, 82 and 166) "who licks," 1. d. *lihau*, 1. p. *lihah*, 3. d. *liṣbhyām* (No. 184), 7. p. *liṣu* or *liṣu* (No. 102).

दादेर्धातोर्षः । ८ । २ । ३२ ।

कलि पदान्ते चोपदेशे दा र्धातोर्हस्य घः ।

No. 277.—When *jhal* follows, or at the end of a *pada*, OH is the substitute OF the H OF WHAT verbal root, in an *upadeśa* (see No. 5, here referring to the grammatical list called *dhātupāṭha*), BEGINS WITH D.

एकाचो वशो भष भषन्तस्य रुधोः । ८ । २ । ३७ ।

धात्ववयवस्येकाचो कषन्तस्य वशो भष् से ध्वेपदान्ते च । धुकु ।
धुग् । दुहो । दुहः । धुभ्याम् । धुवु ।

No. 278.—BHASH is the substitute OF BAŚ being part OF WHAT verbal root HAS but ONE VOWEL AND ENDS IN JHASH, WHEN S OR DHW FOLLOWS, or at the end of a *pada*. Thus *duk + su = dhuk* or *dhug* "who milks" (No. 277), 1. d. *duhau*, 1. p. *duhah*, 3. d. *dhugbhyām* (No. 184), 7. p. *dhukahu* (No. 169).

वा द्रहमुहण्यहण्यहाम् । ८ । २ । ३३ ।

एषां हस्य वा घो मलि पदान्ते च। ध्रुक् । ध्रुग् । ध्रुद् । ध्रुह् ।
द्रुहो । द्रुहः । ध्रुभ्याम् । ध्रुहभ्याम् । ध्रुवु । ध्रुदसु । ध्रुदत्सु ।
एवं मुह ।

No. 279.—When *jhal* follows, or at the end of a *pada*, *gh* shall be **OPTIONALLY** the substitute OF *DRUH* “to hate,” *MUH* “to be foolish,” *SNUH* “to be sick,” AND *SNIH* “to be unctuous.”

Thus *druh* + *su* = *dhruk* or *dhrug*, or, alternatively, *dhruṣ* or *dhruḍ*, “who hates,” 1. d. *druhaṁ*, 1. p. *druhik*, 3. d. *dhruḡbhyām* or, alternatively, *dhruḡbhyām*, 7. p. *dhruḡḡḡ* or *dhruḡḡḡ*, or (No. 102) *dhruḡḡḡ*. In the same way *muh*.

धात्वादेः षः सः । ६ । १ । ६४ ।

सुह । सुह । सुह । सुह । एवं सिह ।

No. 280.—*S* is the substitute OF *SH* INITIAL IN A **VERBAL** ROOT. Thus the root cited in No. 279, which in the grammatical list appears in the shape of *shnuh*, becomes, when at the end of a word, in the 1. s. *snuḥ*, *snuḡ*, *snuk* or *snug*. In the same way *snih*.

इग्यणः संप्रसारणम् । १ । १ । ४५ ।

No. 281.—Let *IK* substituted in the place OF *YAN* be called **SAṆPRASĀRAṆA**.

वाच जट । ६ । ४ । १३२ ।

भस्य वाचः संप्रसारणमूट ।

No. 282.—*UṬH* is the *saṇprasāraṇa* (No. 281) OF *vāḥ*, when this is a *bhu* (No. 185). Thus we should have *v + āḥ*.

संप्रसारणात् । ६ । १ । १०८ ।

संप्रसारणादचि पूर्वपमेकादेशः । वृद्धिः । विश्वोद्भिः । इत्यादि ।

No. 283.—And **AFTER** A **SAṆPRASĀRAṆA**, if *ach* follows, the form of the prior is the single substitute. Thus we have (No. 282) *v + āḥ* = *vāḥ*. Then (by No. 42) there is *vṛiddhi*, whence we have 2. p. *vīṣva* + *vāḥ* + *śas* = *vīṣvavāḥśas* “the all sustaining,” &c.

चतुरनडुषोरामुदात्तः । ७।१।६८।

No. 284.—OF CHATUR AND ANADUH ACUTELY ACCENTED ĀM is the augment, (when a *survanāmasthāna* follows). [Thus we get *anadūdh*. No. 265.]

सावनडुहः । ७।१।८२।

नुम् । अनड्वान् ।

No. 285.—WHEN SU FC OF ANA-
PUH. The word having been No. 284, we
have *anadūdh + num + an =* [The elision of
by No. 26 is not perceived by No. 39—so that the
is not elided.]

अम् सम्बुधौ । ७।१।६६।

हे अनड्वन् । अनड्वहो २ । अनडुहः ।

No. 286.—WHEN SU GIV t OF the VOCATIVE, the
augment of *anaduh* and *chat* is he *anadwan*, 1st and
2nd d. *anadwāhan*, 2nd p. *an*

वसुपुध्वंस्वनडुषां दः । ८।२।७२।

सान्तस्य वस्वन्तस्य संसादेश्च दः स्यात् पदान्ते । अनडुध्वामि-
त्यादि । सान्तेति किम् । विद्वान् । पदान्तेति किम् । स्रस्तम् । ध्वस्तम् ।

No. 287.—At the end of a *pada*, let D be the substitute OF that
which, formed by the affix VASU, ends in *s*, and of SRAṆSU “to fall
down,” DHWAṆSU “to fall down,” AND ANADUH. Thus, 3rd d.
maṣudbhyām &c. (No. 184). Why if it “ends in *s*?” Witness
vidvān, the 1st s. m. of *vidvas* “learned,” (where the *pada*, though
formed by *vasu*, does not end in *s*). Why “at the end of a *pada*?”
Witness *sraṣtam*, and *dhwaṣt* “decayed” (where the final *s* of
the root is not the final of a *px*).

सहेः साढः सः । ८।३।५६।

साहपस्य सहेः सस्य मूर्द्धन्यादेशः । तुराषाद् । तुराषाह् ।
तुराषाहो । तुराषाहः । तुराषाह्वामित्यादि ।

No. 288.—Let there be a cerebral substitute in the room of the *s* OF the root *SHAH* in the shape OF *sáp*. Hence in the 1. *turásáh*. "Indra," we have *turásáh* or *turásáh* (No. 276). When the *h* is not changed to *dh*, the present rule does not apply—1st d. *turásáhu*, 1st p. *turásáhah*. In the 3rd d. again *turásáh* *bhyám*, and so on.

दिव पौत् । ७ । १ । ८४ ।

दिविति प्रातिपदिकस्योत् स्यात् सो । सुद्योः । सुदिवो ।

No. 289.—Let *AUT* be the substitute OF the crude form *I* when *su* follows. Thus *sudiv* becomes (*sudi*+*au*=) *sudyau*, 1st s. *sudyauh* "passing pleasant *ya*." In the 1st d. *sudioau*.

दिव उत् । ६ । १ । १३१ ।

पदान्ते । सुद्युभ्यामित्यादि । चत्वारः । चतुरः । चतुर्भिः । चतुर्भ्यः ।

No. 290.—At the end of a *pada*, let *UT* be the substitute OF *DIV*. Thus 3. d. *sudyubhyám*, and so on.

We have now to consider the declension of *chatur* "four." By No. 284 this word takes the augment *ám* in the 1st p. *chátwárah*. The declension then goes on regularly—2nd p. *chatur*; 3rd p. *chaturbhih*, 4th p. *chaturbhyah*.

षट्चतुर्भ्यश्च । ७ । १ । ५५ ।

सभ्य आमो नुडागमः ।

No. 291.—Let *nu* be the augment (No. 103) of *ám* (6th coming AFTER *SHAT* (No. 324) AND *CHATUR*).

रषाभ्यां नौ णः समानपदे । ८ । ४ । १ ।

No. 292.—Let *ṇ* be substituted in the room OF *N* coming AFTER *R* OR *SH* IN THE SAME *PADA*.

अपौ रषाभ्यां ङे । ८ । ४ । ४६ ।

चतुर्णाम् ।

No. 293.—There are optionally two in the room of the *ṇ*

appears *just* coming AFTER R OR H AFTER A VOWEL. Thus we have
ॐ p. *chaturmukha*.

रोः सुपि । ८ । ३ । १६ ।

ऐव द्विर्गः सुपि । बत्वम् । बस्य द्वित्वे प्राप्ते ।

No. 294.—Instead OF RU only (& not of the *r* which has not an indicative *u*) there shall be *visarga*, WHEN SUP (7th p.) FOLLOWS. Hence the substitution of *visarga* does not take place in the case of *chatur*. In the 7th p. the change of *s* to *sh* is obtained from No. 169; and then the reduplication of the *sh* offering itself in No. 283, we look forward.

ब्रह्मोऽपि । ८ । ४ । ४६ ।

अचि बरे बरो न द्वे स्तः । चतुर्थे ।

No. 295.—There are not two in the room OF A SIBILANT, WHEN A VOWEL FOLLOWS. Hence *chaturaku*.

मो मो धातोः । ८ । २ । ६४ ।

यदान्ते । प्रथाम् ।

No. 296.—At the end of a *pada*, N is the substitute OF the M OF A VERBAL ROOT. Thus 1st a *prāṇm* + *su* = *prāṇn* "tranquil."

किमः कः । ७ । २ । १०३ ।

किमस्यो । कः । को । के । इत्यादि । सर्ववत् ।

No. 297.—When a case-affix follows, KA is the substitute OF the interrogative pronoun KIM. Thus 1st a *kak* "who?" 1st d. *ka*, 1st p. *ke* (No. 171), and so on, like *sarva* (No. 172).

इदमो मः । ७ । २ । १०८ ।

ये । त्यदाद्यत्वापवादः ।

No. 298.—When *su* follows, let M be the substitute of the pronoun IDAM "this." This direction, to substitute *m* for *m*, debars the substitution of *a* by No. 213.

इदोऽयं पुंसि । ७ । २ । १११ ।

इदम इदोऽय् सौ पुंसि । अयम् । त्यदाद्यत्वे ।

No. 299.—When *su* follows, IN THE MASCULINE, *AY* is the substitute OF the *ID* of the pronoun *idam* (No. 298). Thus 1st s. *ayam*. In the other cases *a* is substituted for the final by No. 213.

अतो गुणे । ६ । १ । ६७ ।

अपदान्तादतो गुणे पररूपमेकादेशः ।

No. 300.—IF *GUṆA* come AFTER short *A* not final in a *pada*, the single substitute for both is the form of the subsequent.

Thus, when *a* (by No. 213) is substituted for the *m* of *idam*, we have *ida + a = ida*.

दस्य । ७ । २ । १०६ ।

इदमो दस्य मः स्याद्विभक्तौ । इमो । इमे । त्यदादेः सम्बोधनं नास्तीत्युत्सर्गः ।

No. 301.—AND let *m* be the substitute OF the *D* of *idam*, when a case-affix follows. Thus 1st d. *imau* (No. 213), 1st p. *ime* (No. 171).

It is a peculiarity of the pronouns *tyad* &c. that they are not used in the vocative.

अनाद्यत्नः । ७ । २ । ११२ ।

अक्षारस्येदम इदोऽनापि विभक्तौ । आबिति प्रत्याहारः । अनेन ।

No. 302.—The substitute for the *id* OF WHAT *idam* IS WITHOUT *K* (No. 1321) is AN, WHEN one of the case-affixes termed *ĀP* FOLLOWS. This *āp* is a *pratyāhāra* formed of the *ā* of the 3rd case sing. and the *p* of the 7th pl. and denoting these and the intermediate cases—(Compare No. 183). Thus we have 3rd s. *anena*.

एषि षोपः । ७ । २ । ११३ ।

अक्षारस्येदम इदो षोप आपि हलादौ । नानर्थकेऽलोऽन्त्यविधिरनभ्यासविकारे ।

No. 303.—WHEN *āp* (No. 302) that begins with a CONSONANT

FOLLOWS, there is ELISION of the *id* of the *idam* which is without *k* (No. 1321). According to No. 27, the elision should be only of the final, and not of the whole *id*—but we are told that No. 27 does not apply to what (like *id*) has no meaning, except in the case of changes connected with the reduplication of verbs (No. 427). Thus, there remains of the word only *a*.

आद्यन्तवदेकस्मिन् । १ । १ । २१ ।

एकस्मिन् क्रियमाणं कार्यमादाविवान्त इव स्यात् । सुपि चेति दीर्घः । आभ्याम् ।

No. 304.—Let an operation be performed ON A SINGLE letter AS UPON AN INITIAL OR UPON A FINAL.

For Example,—by No. 160, it is directed that a final *a* is to be lengthened before a case-affix beginning with *yañ*—but a caviller might object that the solitary *a* obtained from No. 303 is *initial*, and cannot therefore be *final*. The present rule therefore declares that it is to be regarded as either the one or the other as the case may require. Hence we have 3rd du. (*a* + *bhyām* =) *ābhyām*.

नेदमदक्षारदोः । ७ । १ । ११ ।

अक्षारयोरिदमदक्षोर्भिस् ऐस् न । एभिः । अस्मे । एभ्यः । अस्मात् । अस्य । अनयोः २ । एषाम् । अस्मिन् । एषु ।

No. 305.—*A* is (No. 161) is NOT substituted for *bhis* AFTER the pronouns IDAM OR ADAS WITHOUT *k* (No. 1321). Hence 3rd p. *ebhiḥ* (No. 164), 4th s. *usmai* (Nos. 303 and 172), 4th p. *ebhyah*, 5th s. *asmāt* (No. 175), 6th s. *asya* (No. 159), 6th and 7th du. *amayoh* (Nos. 302 and 166), 6th p. *eshām* (No. 174), 7th s. *asmin* (No. 173), 7th p. *eshu* (No. 169).

द्वितीयाटौस्त्वेनः । २ । ४ । ३४ ।

इदमेतदोरन्वादेशे । किञ्चित् कार्ये विधातुमुपात्तस्य कार्यान्तरं विधातुं पुनरुपादानमन्वादेशः । यथा । अनेन व्याकरणमधीतमेनं छन्दोऽध्यापयेति । अनयोः पवित्रं कुलमेनयोः प्रभूतं स्वमिति । यन्म् । यनो । यनान् । यनेन । यनयोः २ । राज्ञा ।

No. 306.—WHEN an affix of the 2nd CASE, OR ङÁ OR OS FOLLOWS, let ENA be the substitute of *idam* and *etad*, in the case of its re-employment (*anvādeśa*) in the subsequent members of a sentence in which the pronoun has already been used. By “re-employment” (*anvādeśa*) is meant the employment again of what has been employed to direct some operation, to direct another operation. As, for example, “The grammar has been studied by him (*anena*), now set him (*enum*) to read the *Vedas*.” Or again “Of these two (*anayoh*) the family is illustrious—and their (*enayoh*) wealth is great.” The cases in this form are 2nd s. *enam*, 2nd. *enau*, 2nd p. *enān*, 3rd s. *enena*, 6th and 7th du. *enayoh*.

We now come to the declension of *rājān*, which makes 1st s. *rājā* “a king” (Nos. 197, 199, and 200).

न ङिसम्बुद्धोः । ङ । २ । ङ ।

नस्य लोपो न हो सम्बुद्धो च । हे राजन् ।

No. 307.—There is NOT elision of *n*, WHEN ङI OR SAMBUDDHI (No. 151), FOLLOWS. Thus *he rājān* “oh king.”

ङावृत्तरपदे प्रतिषेधः । ब्रह्मनिष्ठः । राजानो । राजानः । राज्ञः ।

No. 308.—According to *Kātyāyana* there is “a PROHIBITION of No. 307, WHEN there is ङI AND A SUBSEQUENT TERM forming a compound.” Thus *brahman + nishṭha = brahmanishṭhah* “abiding in *Brahma*.” In the 1st and 2nd d. *rājānau*, 1st p. *rājānah*, 2nd p. *rājānah* (Nos. 185, 273, and 76).

नलोपः सुप्स्वरसंज्ञातुग्विधिषु कृति । ङ । २ । २ ।

सुब्विधो स्वरविधो संज्ञाविधो कृति तुग्विधो नलोपोऽसिद्धो नान्यथा ।
राजाश्च इत्यादावित्यसिद्धत्वादात्वमेत्वमेत्स्वं च न । राजभ्याम् ।
यज्वा । यज्वानो । यज्वानः ।

No. 309.—THE ELISION OF *N* (No. 200) shall be as if it had not taken effect (No. 39) IN SO FAR as regards RULES directing the application OF CASE-AFFIXES, OR relating TO ACCENTUATION OR the attribution of NAMES (as in No. 324) OR the augment *TUK* WHEN THERE IS A KRIT-AFFIX (Nos. 816 and 8827), but the elision shall

not be so recognised in such instances as in "the king's horse," where the rule that *si* is not one of those just from the elision's not being reg. as *re* neither prolongation of the (No. 160) of to (No. 164) nor the substitution of *ais* for (No. 161). Hence 3rd d. *rajabhyām*.

We have next to decline *yajvan* "a sacrificer," which makes 1st a. *yajvā*, 1st d. *yajvānau*, 1st p. *yajvānah*.

न संयोगादमन्तात् । ६।४।१३७।

अमान्तसंयोगादनोऽकारस्य लोपो न । यच्चनः । यच्चना । यच्चव्या-
म् । ब्रह्मणः । ब्रह्मणा ।

No. 310.—There is NOT elision of the *a* of *an* (No. 273), when it comes AFTER a CONJUNCT CONSONANT ENDING IN V OR M. Thus 2nd p. *yajvanah*, 3rd a. *yajvānā*, 3rd d. *yajvābhyām*. In the same way, from *brahman* "*Brahma*," we have 2nd p. *brahmanah*, 3rd a. *brahmanā*.

इन्द्रन्पुषार्यम्णां शौ । ६।४।१२।

यथां शवेवोपधाया दीर्घो नान्यथ । इति निषेधे प्राप्ते ।

No. 311.—The penult letter is lengthened (No. 197) of the affix *IN* (indicating a possessor), *HAN* "to strike," *PÚSHAN* "the sun," AND *ARYAMAN* "the sun," only WHEN *SI* FOLLOWS (No. 262 and 263). A prohibition thus presenting itself (to the lengthening of the penult vowel in the 1st a. of the word *vritrahan* "*Indra*—the destroyer of the demon *Vritra*," we look forward).

सौ च । ६।४।१३।

इन्द्रादीनामुपधाया दीर्घोऽसम्बुद्धो सौ । वृषहा । हे वृषहन् ।

No. 312.—AND WHEN *SU* FOLLOWS, not in the sense of the vocative singular, the long vowel is the substitute of the penult of *in* &c. (No. 311). Thus 1st a. *vritrahā*, voc. a. *he vritrahan*.

इकाञ्चुत्तरपदे यः । ८।४।१२।

यत्ताजुतरपदं यस्य तस्मिन् समासे पूर्वपदस्यान्निमित्तात् परस्य प्रातिपदिकान्तनुम्विभक्तिस्थस्य नस्य चः । वृषद्वयो ।

No. 313.—IN A COMPOUND THE LATTER TERM OF WHICH CONTAINS BUT ONE VOWEL, let there be a cerebral *ṛ* in the room of the dental *n* that follows anything which, standing in the prior term, is qualified to cause (No. 292) the change, provided the dental *n* be at the end of a *prātipadika*, or be the augment *num* (No. 264), or occur in a *vibhakti* (No. 150). Thus 2nd d. *vṛitrahanoḥ* (though the *n* is not in the same *pāda* with the *r*).

इो हन्तेर्भिन्नेषु । ७ । ३ । ५४ ।

जिति णिति प्रत्यये नकारे च परे हन्तेर्हकारस्य कुत्वम् । वृषद्वयः । इत्यादि । एवं शार्ङ्गिन् यशस्विन्नयमन् पूषन् ।

No. 314.—IF AN AFFIX WITH AN INDICATORY *ṛ* OR *n* FOLLOW, OR if *n* follow, *ku* (i. e. one of the gutturals *ka kha ga gha ṅa*) is the substitute OF the *H* OF the word *HAN* "to kill." Thus (No. 273) in the 2nd p. *vṛitrahanaḥ* &c.

In the same way are declined *śrīṅgin* "Indra," *yataścin* "famous," *aryaman* "the sun," and *pūshan* "the sun."

मघवा बहुलम् । ६ । ४ । १२८ ।

मघवन्शब्दस्य वा तृ इत्यन्तादेशः । च इत् ।

No. 315.—Of the word *MAGHAVAN* "Indra," *ṛi* is OPTIONALLY the substitute. In *ṛi* the *ṛi* is indicative.

उगिद्वां सर्वनामस्थानेऽधातोः । ७ । १ । ७० ।

अधातोर्गुणितो नलोपिनोऽङ्घ्रितेश्च नुम् स्यात् सर्वनामस्थाने । मघवान् । मघवन्तो । मघवन्तः । हे मघवन् । मघवद्गाम् । तृत्वामावे । मघवा । सुटि राखवत् ।

No. 316.—Let *num* be the augment OF THAT WHICH, NOT BEING A VERBAL ROOT, HAS AN INDICATORY *UK*, and of the verbal root *an̄chu* "to go" with its *n* elided, WHEN A *SARVANĀMASTHĀNA* (No. 183) FOLLOWS. Thus 1. s. *maghavan̄* (Nos. 199, 26, and 197),

1. d. *maghavantau* (No. 265), 1. p. *maghavantah*, voc. s. *he maghavan*, 3. d. *maghavadbhyām*. If *tri* is not substituted (No. 315) we have 1. s. *maghavā*, and, with the five first affixes (*su*), the word is declined like the word *rājan*.

अयुवमघोनामतद्धिते । ६ । ४ । १३३ ।

अन्नन्तानां भानामेषामतद्धिते संप्रसारणम् । मघोनः । मघवभ्याम् ।
युवं युवन् युवन् ।

No. 317.—Instead of *śv* 'YUV' 'young man,' AND MAGHAVAN "Indra," w. a. 185) and when a TADDHITA affix (No.) FOLLOW, there is the *an* *prasadāṇa* (No. 281). F 5. h (No. 283), 3. d. *maghavabhyām*. So far in like *yuvan* are declined.

न संप्रसारणे संप्रसारणम् । ६ । १ । ३७ ।

यूनः । यूना । युवभ्यामित्यादि । अर्वा । हे अर्वन् ।

No. 318.—Let there NOT *SAṆPRASĀRAṆA*, WHEN a *SAṆPRASĀRAṆA* FOLLOWS. Hence 2. p. *yūnah*, where the *v* of *yuvan* is replaced by the *saṇ* the preceding *y* is not to be changed to a vowel.

So again 3. s. *yūnā*. In the 3. d. *yuvabhyām*, and so on.

The word *arvan* "a horse" makes 1. s. *arvā*, voc. s. *he arvan*.

अर्वस्यस्यसावनमः । ६ । ४ । १२७ ।

नञ्वा रक्षितस्यार्वन्नन्तस्याङ्गस्य तृ इत्यन्तादेशो न तु षे । अर्वन्तो ।
अर्वन्तः । अर्वङ्गमित्यादि ।

No. 319.—*Tri* is the substitute OF the final of an inflective base ending in *ARVAN* WITHOUT the privative prefix *NAṆ*, but NOT WHEN *SU* FOLLOWS. Thus 1. d. *arvantau* (No. 316), 1. p. *arvan-*
taḥ, 3. d. *arvadbhyām*, and so on.

पथिमथ्यमुक्षामात् । ७ । १ । ८५ ।

षे ।

No. 320.—Of the *PA* is *PA* "churner," AND "long *Ā* is the substitute, *su* follows. [In *als* of these three words & appear by reason No. 321.]

इतोऽत् सर्वनामस्थाने । ७ । १ । ८६ ।

पथ्यादेः ।

No. 321.—Instead OF the short *i* of *pathi* &c. (No. 320) is short *a*, WHEN A *SARVANĀMASTHĀNA* (No. 183) FOLLOWS.

यो न्यः । ७ । १ । ८७ ।

पथिमथोस्यस्य न्यादेशः सर्वनामस्थाने । पन्थाः । पन्थानो । पन्थ

No. 322.—*NTH* is the substitute OF the *TH* of the *pathin* and *mathin*, when a *sarvanāmasthāna* follows. Thus *panthāh* (No. 321), 1. d. *panthānu*, 1. p. *panthānah*.

भस्य ढेर्लोपः । ७ । १ । ८८ ।

भस्य पथ्यादेर्द्विलोपः । पथः । पथा । पथिभ्याम् । एवं ऋचमुचिन् ।

No. 323.—There is *ELISI* OF the *TI* (No. 52) of *p* &c. (No. 320), WHEN *t* is a *BHA* (No. 185). Hence *pathah*, 3. s. *pathā*, 3. d. *pathām*. In the same way *m* and *ribhukshin* (No. 320) a *lined*.

षान्ता षट् । १ । १ । २४ ।

षान्ता नान्ता च संख्या षट्संज्ञा स्यात् । पञ्चनृगश्चो नित्यं षचनान्तः । पञ्चमिः । पञ्चभ्यः २ । नुट् ।

No. 324.—ENDING IN *SH* OR *N* be *SHAT*. *T* "s" is always plural:—1. p. *cha*, 2. p. *chā*, 3. *chāh*, 4. and 5. p. *panchāh*. In the 6th p. *t* 4 (No. 291).

नोपधायाः । ६ । ४ । ७ ।

नान्तस्योपधाया दीर्घो नामि । पञ्चानाम् । पञ्चसु ।

325.—When *nām* follows, the long vowel is the substitute OF THE PENULT LETTER OF that which ends in *N*. Thus 6. p. *pañchānam*, 7. p. *pañcharu*.

अष्टन आ विभक्तौ । ७ । २ । ८४ ।

इलादो वा स्यात् ।

No. 326.—WHEN A CASE-AFFIX beginning with a consonant FOLLOWS, let *ā* be optionally the substitute OF the word ASHTAN "eight."

अष्टाभ्य ऌश । ७ । १ । २१ ।

कृताकारादष्टनो अश्यसोरोश् । अष्टाभ्य इति वक्तव्ये कृतात्वनिर्देशो
अश्यसोर्विषय आत्वं ज्ञापयति । अष्टो २ । अष्टाभ्यः २ । अष्टानाम् ।
अष्टासु । आत्वाभावे । अष्ट पञ्चवत् ।

No. 327.—*auś* is substituted for *jus* and *śas* coming AFTER the word ASHTAN, when (in accordance with the option allowed by No. 326) it has taken *ā* as its final.

As (it might have been expected that) *ashṭabhyah* (with a short *a*) was to be enounced (in the *sūtra*), the exhibition of the word with the long *ā* (*ashṭābhyah*) informs us that the substitution of long *ā* (No. 326) takes place in the case of *jas* and *śas* (although these affixes do not begin with consonants).

Thus 1. and 2. p. *ashṭau*, 4. and 5. p. *ashṭābhyah*, 6. p. *ashṭānam*, 7. p. *ashṭāsu*. On the alternative of the change to *ā* (No. 321) not being made, *ashṭan* is declined like *pañchan* (No. 319).

अतिगदधृदृक्षगदिगुष्णिगधुयुजिद्रुच्चां च । ३ । २ । ५६ ।

यभ्यः द्वित्रिज्जेः सुप्युपपदे । युजिद्रुज्जेः केवलयोः । क्रुञ्जेर्नेलो-
पामावश्च निपात्यते । कनावितो ।

No. 328.—AFTER *ṛitwik* "a domestic chaplain," *dadhrīk* "impudent," *śrak* "a garland," *dik* "a direction," *uśhṇīk* "a quatrain," *añchu* "to worship," *yujir* "to join," AND *krūñch* "to approach," there shall be the affix *kwin*.

This affix comes after *anchu* only when a word ending with a case-affix precedes it in composition. It comes after *yujir* and *kruncha* when these are uncombined. The non-elision of the *n* (by 363) of *kruncha* is an irregularity.

The letters *k* and *n* are indicative in the affix *kwin*.

छदतिङ् । ३ । १ । ८३ ।

अथ धात्वधिकारे तिङ्निनः प्रत्ययः कृत्संज्ञः स्यात् ।

329.—In this portion of the *sūtras* in which there is a reference (No. 138) to verbal roots, let any affix EXCEPT *tiṅ* (No. 407) be called *KṚIT*.

वेरपृक्तस्य । ६ । १ । ६७ ।

लोपः ।

No. 330.—OF VI when REDUCED TO A SINGLE LETTER (Nos. 198 and 36) there is elision.

दिन्प्रत्ययस्य कुः । ८ । २ । ६२ ।

दिन् प्रत्ययो यस्मात् तस्य कवर्गोऽन्तादेशः पदान्ते । इत्यस्यासिद्धत्वाच्चेः कुरिति कृत्वम् । अत्विग् । अत्विक् । अत्विचो । अत्विभ्याम् ।

No. 331.—At the end of a *pada*, a letter of the GUTTURAL class is the substitute for the final OF that after which THE AFFIX *KWIN* comes.

As this *sūtra* is non-existent in the sight of No. 333, the *j* of *ritwij* is (by No. 333, though the *Siddhānta Kaumudī* traces the change through Nos. 334 and 32, back to No. 331) changed to a guttural, and we have 1. a. *ritwig* or *ritwik*, 1. d. *ritwijau*, 2. d. *ritwigbhyaṁ*.

युधेरसमासे । ७ । १ । ७१ ।

युधेः सर्वनामस्थाने नुम् स्यादसमासे । सुलोपः । संयोगान्तलोपः । कृत्वेन नस्य ङः । युङ् । युञ्जो । युञ्जः । युभ्याम् ।

No. 332.—When a *sarvandamasthāna* (No. 183) follows, let there be the augment OF YUJ NOT IN A COMPOUND. In the 1st when we have *yuj+su*, the *su* is elided by No. 199; then the *j* is elided by No. 6; and then the dental *n* is changed to the guttural *ṣ* by No. 331, giving *yusṣ* "who joins," 1st d. *yunṣau*, 1st p. *yunṣah*, 3rd d. *yugbhyām* (No. 333).

योः कुः । ८ । २ । ३० ।

सर्वमस्य कर्मणः स्यात्कर्मणि पदान्ते च । सुयुक् । सुयुचो ।
सुयुजम् । खन् । खञ्जो । खञ्ज्याम् ।

No. 333.—When *jhal* follows, or at the end of a *pada*, instead of the PALATAL class of letters, let there be A GUTTURAL.

Then in the compound formed of *su* "well," and *yuj* "to join," we have 1st a. *suyuk* "who applies himself well," 1st d. *suyukau*, 3rd d. *suyugbhyām*.

The word *khan* "who limps" (from the root *khaji* No. 497) makes 1st d. *khanṣau*, 3rd d. *khanbhyām*.

वयस्वसृजसृजयजराजधाजच्छशां षः । ८ । २ । ३६ ।

कलि पदान्ते च । जश्त्वचत्वे । राट् । राड् । राचो । राचः ।
पूज्यम् । ख्वं विधाट् देवेद् विश्वसृट् ।

No. 334.—When *jhal* follows, or at the end of a *pada*, let SH be the substitute OF VRAŚCHA "to cut," BHRASJA "to fry," ŚEĪJA "to create," MRĪJA "to rub," YAJA "to worship," RĀJA "to shine," MRĀJA "to shine," AND of what ends in the letter CHH OR Ṣ.

Then, by Nos. 82 and 165, we have 1st a. *rāṣ* or *rāṣ* "a ruler," 1st d. *rāṣau*, 1st p. *rāṣah*, 3rd d. *rāṣbhyām*. In the same way *śibhāṣ* "who shines much," *devaṣ* "a worshipper of the gods," and *viśvāṣ* "the creator of the universe."

प्री व्रजेः षः पदान्ते । परावृषपदे व्रजेः क्षिप् स्याद्वीर्यश्च
पदान्ते कचमपि । परिव्राट् । परिव्राचो ।

No. 335.—"WHEN PARI (No. 48) is the first member in the compound, the affix *twip* shall come AFTER VRAJ, the vowel

shall be lengthened, and SH shall be substituted AT THE END OF A PADA." Thus 1st a. *parivrát* "a wandering mendicant," 1st d. *parivrájau*.

विश्वस्य वसुराटोः । ६ । ३ । १२८ ।

दीर्घः । विश्वाराट् । विश्वाराड् । विश्वराजो । विश्वाराङ्गाम् ।

No. 336.—OF *VIŚWA*, WHEN *VASU* "wealth" OR *RÁT* (No. 334) FOLLOWS, the vowel is lengthened. Thus 1st a. *viśvárát* or *viśvárát* "a universal ruler. In the 1st d. the vowel is not lengthened, because the word is not in the form of *rát* :—thus *viśvárájau*. In the 3rd d. again we have *viśvárátbhyám*.

स्तोः संयोगाद्योरन्ते च । ८ । २ । २६ ।

पदान्ते ऋलि च यः संयोगस्तदाद्योः स्कोलौपः । मृद । सस्य
श्चुत्वेन यः । ऋलां जश् ऋशीति यस्य जः । मृज्जो । मृज्जाम् ।
त्यदाद्यत्वं परत्तपत्वम् ।

No. 337.—AT THE END of a *pada*, or when *jhal* follows, there is elision OF S OR A GUTTURAL, INITIAL IN A COMPOUND CONSONANT.

Thus *bhrasj* (by a special rule) is changed to *bhriśj*, which by the present rule becomes *bhrij*; it then becomes *bhriś* by No. 334, *bhriś* by No. 82, and optionally *bhriś* by No. 165. In the 1st d. as the word is not at the end of a *pada*, the *s* does not drop, but it changes to a palatal by No. 76. Then, by No. 25, the *s* becomes *j*, giving *bhrijjau*. In the 3rd d. *bhriśbhyám*.

Now as regards the pronouns *tyad* &c., there is the substitution of *a* (No. 213), and the substitution of the form of the subsequent (No. 300).

तदोः सः सावनन्त्ययोः । ७ । २ । १०६ ।

त्यदादीनां तदयोरनन्त्ययोः सः स्यात् सो । स्यः । त्यो । त्ये ।
सः । तो । ते । यः । यो । ये । एषः । एतो । एते ।

No. 338.—WHEN *SU* FOLLOWS, let *s* be substituted in the room OF the T OR D, NOT being FINAL, of *tyad* &c.

Thus *tyad* "that" makes in the 1st a. *syah* (No. 213):—1st d. *tyau*, 1st p. *tys* (No. 71). *Tad* "that" makes 1st a. *sah*, 1st d. *taw*, 1st p. *ta*. The relative *yad* does not change its *d*, because it is final. It makes 1st a. *yah*, 1st d. *yau*, 1st p. *ys*:—*etad* "this" makes 1st a. *eshah* (Nos. 338 and 169), 1st d. *etau*, 1st p. *ets*.

ॐ प्रथमयोरम् । ७।१।२८।

युष्मदस्मद्वा परस्य ॐ इत्येतस्य प्रथमाद्वितीययोश्चामादेशः ।

No. 339.—AM is the substitute OF *HE* (4. a.) AND OF the affixes of THE FIRST AND SECOND CASES coming after the pronouns *yushmad* "thou," and *asmad* "I."

त्वापौ सौ । ७।२।६४।

चनयोर्मपर्यन्तस्य त्वाद्वादेशो स्तः ।

No. 340.—TWA AND AHA are the substitutes of the portion as far as the *m* of these two (*yushmad* and *asmad*), WHEN *SU* FOLLOWS. That is to say, *twa* is substituted for *yushm*, and *aha* for *asm*.

श्रेये द्यौपः । ७।२।६०।

एतयोऽङ्लोपः । त्वम् । अहम् ।

No. 341.—IN THE REMAINING cases (i. e. where *d* is not substituted as by No. 343, nor *y* as by No. 348) there is ELISION of the last vowel and what follows it (No. 52) of these two (*yushmad* and *asmad*). Thus the *ad* of *yushmad* being elided, and *twa* substituted for the other portion by No. 340, and *am* substituted for *su* by No. 339, we have 1st a. *twam* "thou" (No. 300). In like manner *aham* "I"

युषावौ दिवचने । ७।२।६२।

द्वयोऽह्तावनयोर्मपर्यन्तस्य युषावौ स्तो विभक्तौ ।

No. 342.—When a case-affix follows IN THE DUAL, YUVA AND *AVA* are the substitutes of these two (*yushmad* and *asmad*) as far as the *m*.

प्रथमायाश्च दिवचने भाषायाम् । ७।२।८८।

चौद्धेतयोरात्वं लोके । युवाम् । आवाम् ।

No. 343.—AND there is the substitution of long *ā* IN THE FIRST CASE DUAL of these two IN SECULAR LANGUAGE (but not in the *Vedas*). Thus 1st d. *yuvām* and *avām*. [The 2nd d. being the same as the 1st, the author employs *auś* which (see No. 240) denotes both. But, according to *Pāṇini's* view, the 2nd d. would be formed by No. 346.]

यूयवयौ जसि । ७।२।६३।

अनयोर्मपर्यन्तस्य । यूयम् । वयम् ।

No. 344.—WHEN JAS FOLLOWS, YÚYA AND VAYA are substituted for these two (*yushmad* and *asmad*) as far as the *m*. Thus 1st p. *yúyam* (Nos. 339, 341, and 300) and *vayam*.

त्वमादेक्यपने । ७।२।६७।

एकस्योक्तावनयोर्मपर्यन्तस्य त्वमो स्तो विभक्तौ ।

No. 345.—When a case-affix follows IN THE SINGULAR, TWA AND MA are the substitutes of these two (*yushmad* and *asmad*) as far as the *m*.

द्वितीयायां च । ७।२।८७।

अनयोरात् स्यात् । त्वाम् । माम् ।

No. 346.—AND IN THE SECOND CASE the substitute of these two (*yushmad* and *asmad*) shall be long *ā*. Thus 2nd s. *tvām* and *mām*.

शसो न । ७।१।२६।

आभ्यां शसो नः स्यादमोऽपवादः । आदेः परस्य । संयोगान्त-
लोपः । युष्मान् । अस्मान् ।

No. 347.—The letter *N* is the substitute OF *śas* coming after these two (*yushmad* and *asmad*).

This debars No. 339. Then, as the change is directed by a term in the 5th case (No. 87), and the substitute takes the place (by No. 88) of the first letter only of *w* *t* *f* *m* in the 5th

am, the word would end in *ne*, but the *s* is elided by No. 26, and then the substitution of long *á* being obtained from No. 346, we have 2nd p. *yushmán* and *asmán*.

वैशि।७।२।८६।

अनयोर्मकारादेशः स्यादनादेशेऽवादेो परतः । त्वया । मया ।

No. 348.—Let the letter *Y* be the substitute of these two (*yush-* and *asmad*), WHEN an affix beginning with A VOWEL, and not having a substitute, FOLLOWS.

Thus 3rd s. *twayá* and *mayá*.

युष्मदस्रदोरनादेशे ।७।२।८६।

अनयोरात् स्यादनादेशे हलादेो । युवाभ्याम् । आवाभ्याम् ।
वृष्यामिः । अस्मामिः ।

No. 349.—Let long *á* be the substitute of these two, *YUSH-* and *ASMA*, WHEN AN AFFIX FOLLOWS, beginning with a consonant and NOT HAVING A SUBSTITUTE. Thus 3rd d. *yuvábhyaṁ* (No. 342) and *ádvábhyaṁ*, 3rd p. *yushmábhik* and *asmábhik*.

तुभ्यमद्यौ कृयि।७।२।८५।

अनयोर्मपर्यन्तस्य । टिलोपः । तुभ्यम् । मह्यम् ।

No. 350.—*TUBHYA* AND *MAHYA* are the substitutes of these two (*yushmad* and *asmad*) as far as the *m*, WHEN *KE* FOLLOWS. The last of the vowels with what follows it is elided by No. 341, and then, by No. 339, we get 4th s. *tubhyam* and *mahyam*.

अस्मिन्मभ्यम्।७।१।३०।

अभ्यां परस्य । युष्मभ्यम् । अस्मभ्यम् ।

No. 351.—*ABHYAM* is the substitute of *BHYAS* coming after these two (*yushmad* and *asmad*). Thus 4th p. *yushmabhyam* and *asmabhyam*. [The affix being a substitute, the long *á* of No. 349 does not appear here.]

इकवचनस्य च।७।१।३२।

अभ्यां द्वेरेत् । त्वत् । मत् ।

No. 352.—AND also of *hasi*, the affix OF THE SINGULAR in the fifth case, coming after these two (*yushmad* and *asmad*), the substitute is *at*. Thus 5th s. *tvat* and *mat* (Nos. 345 and 300).

पञ्चम्या अत् । ७ । १ । ३१ ।

आभ्यां पञ्चम्या भ्यसोऽत् स्यात् । युष्मत् । अस्मत् ।

No. 353.—Let *AT* be the substitute of *bhyas* OF THE FIFTH CASE, when it comes after these two (*yushmad* and *asmad*). Thus 5th p. *yushmat* and *usmat* (No. 341).

तवममौ ङसि । ७ । २ । ६६ ।

अनयोर्मपर्यन्तस्य ।

No. 354.—WHEN *ĦAS* FOLLOWS, *TAVA* AND *MAMA* are the substitutes of these two (*yushmad* and *asmad*) as far as the *m*.

युष्मदस्मद्भां ङसोऽश् । ७ । १ । २७ ।

तव । मम । युवयोः । आवयोः ।

No. 355.—AFTER *YUSHMAD* AND *ASMAD*, *AS* is the substitute OF *ĦAS*. Thus 6th s. *tava* and *mama* (No. 354), 6th d. *yuvayoh* and *āvayoh* (Nos. 342 and 348).

साम आकम् । ७ । १ । ३३ ।

आभ्यां साम आकम् । युष्माकम् । अस्माकम् । त्वयि । मयि । युवयोः । आवयोः । युष्मासु । अस्मासु ।

No. 356.—*ĦKAM* is the substitute OF *SĦM* (the affix of the 6th p. of most pronominals, see No. 174) coming after these two (*yushmad* and *asmad*). Thus 6th p. *yushmākam* and *asmākam*, 7. s. *tvayī* and *mayī* (No. 348), 7th d. *yuvayoh* and *āvayoh*, 7th p. *yushmāsu* and *asmāsu* (No. 349).

युष्मदस्मदोः षष्ठीचतुर्थीद्वितीयास्थयोर्वानावौ । ८ । १ । २० ।

पदात् परयोऽपदादौ स्थितयोः षष्ठादिविशिष्टयोर्वानावौ । ८ । १ । २० ।

No. 357.—V/ AND NAU are the substitutes of YUSHMAD AND ASMAḌ ATTEN THE AFFIXES OF THE SIXTH, FOURTH, OR SECOND CASE, provided they stand after a *pada*, and not at the beginning of a hemistich. [This form is restricted to the dual by the three rules following.]

बहुवचनस्य वक्षसी । ८ । १ । २१ ।

उक्तविधयोरनयोः षष्ठादिव

स्तः ।

No. 358.—VAS AND NAE tutes of those two falling under the descriptions ab (No. 357) when in the 6th case &c. OF THE PLURAL.

तेमयावेकवचनस्य । ८ । १ । २२ ।

उक्तविधयोरनयोः षष्ठीचतुर्थ्येकवचनान्तयोस्ते मे एतो स्तः ।

No. 359.—TE AND ME are the substitutes of those two falling under the descriptions above given (in No. 357) in the 6th and 4th cases OF THE SINGULAR.

त्वामौ द्वितीयायाः । ८ । १ । २३ ।

द्वितीयेकवचनान्तयोस्त्वा मा इत्यादेशो स्तः ।

श्रीशस्त्वावतु मापीह दत्तात् ते मेऽपि शर्म सः ।

स्वामी ते मेऽपि स हरिः पातु वामपि नो विभुः ॥

सुखं वां नो ददात्स्वीयः पतिर्वामपि नो हरिः ।

सोऽध्यादौ नः शिवं वो नो ददात् सेव्योऽच वः स नः ॥

No. 360.—TWÁ AND MÁ are the substitutes OF these (*yushmad* and *asmad*) in THE SECOND CASE singular. Examples,—“ May the Lord preserve thee (*twá*) and I (*má*) also here—may he give to thee (*te*), and to me (*me*) al city! That *Hari* is thy (*te*) lord and mine (*me*) also. May C ipresent preserve you two (*vám*) and also us two (*nau*). E d give felicity to you two (*vám*) and to us two (*nau*). E is t of you two (*vám*) and also of us two (*nau*). y you (*vah*) and us (*nah*) may be give prosperity d us (*nah*). He the object of p you () us (*nah*).”

एकपादये युष्मदस्मदादेशा वक्तव्याः । अन्वादेशे तु नित्यं स्युः ।
धाता ते भक्तोऽस्ति धाता तव भक्तोऽस्ति । तस्मै ते नम इत्येव ।
सुपात् । सुपाद् । सुपादौ ।

No. 361.—“IN A SIMPLE SENTENCE THESE SUBSTITUTES (see Nos. 357 &c.) OF YUSHMAD AND ASMAH MAY BE (optionally) USED, BUT IN A SUBSEQUENT REFERENCE THEY MUST BE INVARIABLY EMPLOYED.” For example—we may say “Brahmā is Thy (*te* or *tava*) worshipper,” but, in the sequel “to Thee (*te*) that art such, our reverence is due,” the form “*te*” alone is admissible.

We now come to the declension of the word *supād* or *supād* “having handsome feet,”—1st d. *supādarau*.

पादः पद् । ६ । ४ । १३० ।

पाच्छब्दान्तं यदङ्गं भं तदवयवस्य पाच्छब्दस्य पदादेशः । सुपदः ।
सुपदा । सुपाद्वाम् । अग्निमत् । अग्निमथौ । अग्निमथम् ।

No. 362.—PAT is the substitute OF the word PĀD when part of an inflective base ending in the word *pād* and entitled to the name of *bha* (No. 185). Hence 2nd p. *supadah*, 3rd s. *supadā*, but 3rd d. *supādbhyām*.

The word *agnimath* “who kindles fire” makes 1st s. *agnimat* (Nos. 199, 82, and 165), 1st d. *agnimathau*, 2nd s. *agnimatham*.

अग्निद्वितां इह उपधायाः क्षिति । ६ । ४ । १३१ ।

हलन्तानामनिदितामङ्गानामुपधाया नस्य लोपः क्षिति क्षिति ।
नुम् । संयोगान्तस्य लोपः । नस्य ह्रस्वेन ङः । प्राङ् । प्राङ्गो ।
प्राङ्गुः ।

No. 363.—WHEN THAT WHICH HAS an INDICATORY *k* OR *ñ* FOLLOWS, there is elision OF the *n* which is THE PENULTIMATE letter (No. 196) OF inflective bases ending in CONSONANTS and NOT HAVING an INDICATORY SHORT *i*. For example, the word *prāñch* “eastern” is formed from the root *añchu* “to go” (the indicative vowel in which is not *i* but *u*) by the affix *kwin* (No. 328) which has an indicative *k*. Thus in forming the 1. s. after

eliding the affix (by No. 199) we have, by this rule, *prāch*. Then by No. 316 *num* is directed, which, by No. 265, makes *prānch*, then there is elision of the final consonant (No. 26), and finally, the *n* having been changed to a guttural by No. 331, we have *prāñ*. In the 1. d. *prāñchau*, 1. p. *prāñchah*.

घचः । ६ । ४ । १३८ ।

लुप्तनकारस्याञ्चतेर्भस्याकारस्य लोपः ।

No. 364.—There is elision of the letter *a* OF *ACH* (i. e. of the root *añchu*) of which the *n* has been elided, when it is entitled to the name of *bhu* (No. 185).

घौ । ६ । ३ । १३८ ।

लुप्ताकारनकाराञ्चते परे पूर्वस्याणो दीर्घः । प्राचः । प्राभ्याम् । प्रत्यङ् । प्रत्यङ्गो । प्रतीचः । प्रत्यभ्याम् । उदङ् । उदङ्गो ।

No. 365.—WHEN *añchu*, having its *a* elided (by No. 364) and its *n* (by No. 365)—and thus reduced to *CHI*, i. e. *ch*,—FOLLOWS, a long vowel is substituted for the *an* (or short vowel) that precedes. Thus in the 2. p. the vowel of the prefix *pra* (No. 47) being lengthened, we have *prāchah*, 3. d. *prāgbhṛām* (Nos. 184 and 331).

The word *pratyñch* “western” (in which the prefix is *prati*) in like manner (No. 361) makes 1st s. *pratyāñ*, 1st d. *pratyñchau*, 2nd p. *prātichah* (No. 365), 3rd d. *pratyagbhṛām*.

The word *udañch* “northern” makes 1. s. *udañ*, 1. d. *udañchau*.

उद ईत् । ६ । ४ । १३८ ।

उच्छ्रब्दात् परस्य लुप्तनकाराञ्चतेर्भस्याकारस्य ईत् । उदीचः । उदभ्याम् ।

No. 366.—LONG *i* is the substitute of the letter *a* of the root *añchu*, deprived of its *n* and called *bhu* (No. 185), when it comes AFTER the word *UT* (No. 48). Thus 2nd p. *udīchah*, 3rd d. *udugbhṛām*.

समः समि । ६ । ३ । ८३ ।

अप्रत्ययान्तेऽङ्घ्रतो । सम्यङ् । सम्यङ्घ्रो । समीचः । सम्यग्भ्याम् ।

No. 367.—Instead OF the prefix SAM (No. 48) there is SAMI, when *an̄chu* follows not ending with a *pratyaya* (as, for example, when the affix *kwin* is elided by Nos. 330 &c.). Hence 1st s. *sa-myah* "moving equally, right," 1st d. *sa-myān̄chau*, 2nd p. *samīchah* (No. 365), 3rd d. *samyagbhyām*.

सहस्य सद्भिः । ६ । ३ । ८५ ।

तथा । सध्यङ् ।

No. 368.—Under the same circumstances (No. 367), there is SADHRI instead OF SAHA. Thus 1. s. *sadhryah* "moving with."

तिरसस्तिर्यङोपे । ६ । ३ । ८४ ।

अलुप्राकारेऽङ्घ्रतावप्रत्ययान्ते तिरसस्तिर्यङदेशः । तिर्यङ् । तिर्यङ्घ्रो । तिरश्चः । तिर्यग्भ्याम् ।

No. 369.—TIRI is the substitute OF TIRAS, WHEN *an̄chu*, whose *a* is NOT ELIDED (No. 364) and which does not end in a visible affix (see No. 367), follows. Thus 1. s. *tiryah* "moving crookedly," 1. d. *tiryān̄chau*, 2. p. *tirāśchah* (the *a* of *an̄chu* being here elided by No. 364), 3. d. *tiryagbhyām*.

नाच्चेः पूजायाम् । ६ । ४ । ३० ।

पूजार्थस्याङ्घ्रतेरुपधाया नस्य लोपो न । प्राङ् । प्राङ्घ्रो । नलोपाभावादलोपो न । प्राङ्घ्रः । प्राङ्भ्याम् । प्राङ्घ्रुः । एवं पूजार्थे प्रत्यङ्कादयः । क्रुङ् । क्रुङ्घ्रो । क्रुङ्भ्याम् । पयोमुक् । पयोमुग् । पयोमुचो । पयोमुग्भ्याम् । उगित्वान्नम् ।

No. 370.—There is NOT elision (see No. 363) of the penultimate *n* OF the root AÑCHU, WHEN IT SIGNIFIES "TO WORSHIP." Thus the word *prān̄ch* "a worshipper" makes 1. s. *prāñ* (Nos. 199, 26, and 331), 1. d. *prān̄chau*. As the *n* is not elided, the elision of the *a* (No. 364) does not take place, and we have 2. p. *prān̄chah*, 3. d. *prāñbhyām* (Nos. 26 and 331), 7. p. *prāñīkahu* (Nos. 26, 331, 104, and 169). In like manner are *pratyah* &c. declined when the signification relates to "worship."

The word *kruñch* "a curlew" makes, in like manner, 1. a. *kruñ*, 1. d. *kruñchau*, 3. d. *kruñbhyām*.

The word *payomuch* "a cloud" makes 1. a. *payomuk* or *payomug* (Nos. 333 and 165), 1. d. *payomuchau*, 3. d. *payomugbhyām* (No. 333).

In consequence of its being formed by an affix with an indicator *u*, the word *mahat* "great" takes *num* by No. 316.

सान्तमहतः संयोगस्य । ६ । ४ । १० ।

सान्तसंयोगस्य महत्तश्च यो नकारस्तस्योपधाया दीर्घोऽसम्बुद्धो सर्वनामस्थाने । महान् । महान्तो । महान्तः । हे महन् । महद्गाम् ।

No. 371.—When a *sarvanāmasthāna*, the affix implying the vocative singular excepted, follows, the long vowel becomes the substitute of that which immediately precedes the letter *n* OF A COMPOUND CONSONANT ENDING IN *s* OR THAT OF THE WORD *MAHAT*. Thus 1. a. *mahān* (Nos. 316, 371, 199, and 26), 1. d. *mahāntau*, 1. p. *mahāntak*, voc. a. *he mahan*, 3. d. *mahadbhyām*.

द्यत्वसन्तस्य चाधातोः । ६ । ४ । १४ ।

द्यत्वन्तस्योपधाया दीर्घो धातुभिन्नासन्तस्य चासम्बुद्धो । धीमान् । धीमन्तो । धीमन्तः । हे धीमन् । शसादो महद्भुत् । भातेर्भवतुः । हित्वसामर्थ्यादभस्यापि टेलोपः । भवान् । भवन्तो । शचन्तस्य तु भवन् ।

No. 372.—The long vowel is the substitute of the penultimate letter OF what ends in *ATU*, AND OF WHAT, NOT BEING A VERBAL ROOT, ENDS IN *AS*, when the 1st singular case-affix, not with the force of the vocative, follows. Thus in the case of the word *dhīmat* "intelligent," formed of *dhī* "intellect" and the affix *matup*, we find 1. a. *dhīmān* (Nos. 316, 199, and 26), 1. d. *dhīmantau*, 1. p. *dhīmāntak*, voc. a. *he dhīman*. When *kus* (2. p.) and the remaining affixes follow, it is like *mahat* (No. 371).

The honorific pronoun *bhāvat* "Your Honour," is formed of *bhā* "to shine" and the affix *bhavatu*. From rule No. 267 we learn

that an affix having an indicative δ causes the elision of fi , i. e. of the final vowel and what may follow it, in whatever is called *bha* (No. 185), and the elision of fi (here the final vowel of the root) takes place in order that the possession of an indicative δ by *javatu* may not be nugatory. Hence 1. a. *bhavadn* (Nos. 372, 316, 199, and 26), 2. d. *bhavantau*. Of the word *bhavat*, when it ends with the participial affix *sat*i and signifies "being," the 1. a. is *bhavan*.

उभे अभ्यस्तम् । ६ । १ । ५ ।

षाण्डित्वप्रकरणे ये द्वे विहिते ते उभे समुदिते अभ्यस्तसंज्ञे स्तः ।

No. 373.—Where reduplication is treated of in the Sixth Lecture, the two which are directed, BOTH taken together (not either separately) are called ABHYASTA—"a reduplicate."

नाभ्यस्ताच्छतुः । ७ । १ । ७८ ।

अभ्यस्ताच्छतुर्नुम् न । ददत् । ददतो ।

No. 374.—OF *ŚĀTRĪ* AFTER A REDUPLICATED TERM there shall NOT be the augment *num* (No. 316). Hence *dadat*, the present participle of *dā* "to give," as it is a reduplicate, makes 1. a. *dadat*, 1. d. *dadatur*.

जक्षित्यादयः षट् । ६ । १ । ६ ।

षड्धातवोऽन्ये जक्षितिश्च सप्तम एते अभ्यस्तसंज्ञाः स्युः ।
जक्षत् । जक्षतो । जक्षतः । एवम् । जायत् । दरिद्रत् । शासत् ।
चक्षासत् । गुप् । गुपो । गुपः । गुब्भ्याम् ।

No. 375.—Let *JAKSHITĪ* &c., SIX verbs, with *jakshiti* itself as the seventh, be termed "reduplicate." Their being so termed brings them under No. 374, and we have 1. a. *jakshat* "eating," 1. d. *jakshatau*, 1. p. *jakshatah*. In the same way *jāgrat* "waking," *daridrat* "poor," *śāsāt* "ruling," *chakśāt* "shining."

The word *gup* "concealing" makes 1. a. *gup*, 1. d. *gupau*, 1. p. *gupah*, 3. d. *gubbhyām* (No. 82).

त्यदादिषु द्व्योऽनालोचने कम् च । ३ । २ । ६० ।

तद्यदिपुपपदेष्वनामार्थदृशेः कञ् । चात् क्तिन् ।

No. 376.—AND *KAN* shall be the affix AFTER *DRIS*, NOT SIGNIFYING "PERCEPTION," WHEN *TYAD* &c. (No. 170) precede it in combination. By the word "and" in the *sūtra*, we are reminded that the affix *kwin* may be employed; and it is this latter that will be employed in the present instance.

वा सर्वनाम्नः । इ । इ । ६१ ।

दृष्टुश्चतुषु । तादृक् । तादृशो । तादृशः । तादृश्याम् । ब्रह्मेति
८ । अयत्नकचै । विद् । विद् । विद्यो । विद्यः । विद्याम् ।

No. 377.—When the word *drig* or *dris*, or the affix *vatu*, follows, *LORE* *Ā* is the substitute OF A PRONOUN. Thus *tad*+*dris* (Nos. 27 and 55) becomes *tādris* "such," and 1. a. *tādrīk* (Nos. 199, 234, 81, 331, and 165), 1. d. *tādrīkau*, 1. p. *tādrīkah*, 3. d. *tādrig-
bhyām* (Nos. 334 &c.).

In the example *viś* "who enters," the final is changed to *śh* by No. 334, and then, by Nos. 82 and 165, we have 1. a. *viś* or *viś*. Again 1. d. *viśau*, 1. p. *viśah*, 3. d. *viśbhyām*.

नयेवा । ८ । २ । इ । ३ ।

नयेः कर्गोऽन्तादेशो वा पदान्ते । नक् । नद् । नयो । नयः ।
नय्याम् । नय्याम् ।

No. 378.—A guttural letter is OPTIONALLY the substitute OF the final of *NAŚ* at the end of a *pada*. Thus 1. a. *naś* or, alternatively, *naś* (Nos. 334, 82, and 165) "who destroys," 1. d. *naśau*, 1. p. *naśah*, 3. d. *naśbhyām* (No. 378) or *naśbhyām* (Nos. 334 &c.).

स्युग्रोऽनुदक्षे णिम् । इ । २ । ५८ ।

अनुदक्षे सुपुपपदे स्युः क्तिन् । घृतस्यक् । घृतस्युशो । घृत-
स्युः । दधुक् । दधुशो । दधुश्याम् । रत्नमुद् । रत्नमुशो । रत्न-
मुश्याम् । ५८ । वद्विः । वद्विः २ । वद्व्याम् । वद्वु । हत्वं प्रति
कचप्यामिदृश्यान् संसृजोरिति हत्वं ।

No. 379.—The affix *KWIN* shall come AFTER the root *SPRIŚ*,

WHEN the preceding member of the compound is an inflected word OTHER THAN UDAKA. Thus the word *ghṛitasprīś* "who touches clarified butter" makes 1. s. *ghṛitasprīś* (Nos. 199, 334, 82, and 331), 1. d. *ghṛitasprīśau*, 1. p. *ghṛitasprīśah*.

The word *dadhrīś* "arrogant" makes 1. s. *dadhrīś* (Nos. 199, 82, and 331), 1. d. *dadhrīśau*, 3. d. *dadhrīgḥhyām*.

The word *ratnamuś* "a stealer of gems" makes 1. s. *ratnamuś* (Nos. 199, 82, and 165), 1. d. *ratnamuśau*, 3. d. *ratnamuḥhyām*.

The numeral *śaś* "six" makes 1. p. *śaś* (Nos. 324, 208, 82, and 165), 3. p. *śaśbhiḥ*, 4. and 5. p. *śaśbhyah*, 6. p. *śaś-ṇām* (Nos. 82, 78, and 84), 7. p. *śaśsu* (Nos. 82 and 90).

In the case of *pipaṭhīś* "one who wishes to read," the fact that this crude word ends in *ś* (caused by No. 169) is disregarded by No. 123 (an earlier rule in the *tripādī*—see No. 39) which directs *ru* to be substituted—making (after the elision of *su* by No. 199) *pipaṭhir*.

वोरुपधायो दीर्घ इकः । ८ । २ । ७६ ।

रेफवान्तयोरुपधायो इको दीर्घः पदान्ते । पिपठीः । पिपठिषो ।
पिपठीर्भ्याम् ।

No. 380.—THE LONG vowel is the substitute OF IK being the PENULTIMATE letter OF what ends in R OR V, at the end of a *pada*. Thus 1. s. *pipaṭhīś* (Nos. 199, 123, and 110), 1. d. *pipaṭhīśau*, 3. d. *pipaṭhīrbhyām*.

नुविसर्जनीयश्चर्वायेऽपि । ८ । ३ । ५८ ।

एतेः प्रत्येकं व्यवधानेऽपि ह्यकुभ्यां परस्य मूर्धन्यादेशः । ह्रस्वेन पूर्वस्य षः । पिपठीषु । पिपठीःषु । चिकीः । चिकीषो । चिकीर्भ्याम् । चिकीर्षु । विद्वान् । विद्वानो । हे विद्वन् ।

No. 381.—AND EVEN WHEN there is A SEPARATION caused BY NUM, and VISARGA, AND A SIBILANT, severally, the cerebral substitute takes the place of the dental *s* coming after *iṇ* or *ku*.

Thus, when *su* (7. p.) is to be attached, then the word *pipaśhish*, by Nos. 123, 380, and 110, becomes *pipaśhīh*;—the *su* is then changed to *śhu* by No. 169; and finally, by the optional rule No. 7, we have either *pipaśhīśhehu* or *pipaśhīśahu*.

The word *chikīrēh* "who wishes to do" makes 1. a. *chikīh*. Here the affix is first elided by No. 199; then the final *h* (regardless of *s*) is elided by No. 230, this rule (according to No. 39) regarding as inoperative the rule No. 169, which had changed the *s* to *ś*, and finally the *r* becomes *visarga* by No. 110. Then 1. d. *chikīrēhu*, 3. d. *chikīrēbhyām*, 7. p. *chikīrēhu*. In the 7. p. the *s* is elided by No. 230, but the *r* is not changed to *visarga* by No. 110, that rule being debarred in this case by No. 294.

The word *vidvān* "wise" (formed by the affix *vasu*) makes 1. a. *vidvān* (Nos. 316, 371, 199, and 26), 1. d. *vidvādhehu*, voc. a. *he vidvān*.

वसोः संप्रसारणम् । ६ । ४ । १३१ ।

व्यन्तस्य मस्य संप्रसारणं स्यात् । विदुषः । वसुञ्छिति दः ।
विद्वान् ।

No. 282.—Let the *SAṆPRASĀRAṆA* (No. 281) be the substitute of a *bhas* (No. 183) which ends in *VASU*. Thus in the 2nd. p. the *v i a w*, of *vidvān* becomes *u* (No. 283), and finally (by No. 169) we have *vidvāśah*. According to No. 287, the *s* final in a *pada* is changed to *d*, and we have 3rd d. *vidvādbyām*.

पुंसोऽसुह् । ७ । १ । ८६ ।

सर्वनामस्थाने । पुमान् । हे पुमन् । पुमांसो । पुंसः । पुम्याम् ।
पुं । सुदुग्नेत्यसुह् । उयना । उयनसो ।

No. 283.—Of the word *PUṂS* "a male," *ASUḤ* is the substitute, when a *sarvānāmasthāna* (No. 183) follows. Thus (regarding the *anusvāra* as equal to *m*) we get *pumas* (Nos. 5, 36, and 30) from which come 1. a. *pumān* (Nos. 316 and 371), voc. a. *he puman*, 1. d. *pumādhehu*. Again 2. p. *pumāśah*, 3. d. *pumādbyām* (No. 26), 7. p. *pumāśhu*.

The word *uśanas* "the regent of the planet Venus," by No. 226, substitutes *anaś*, when *su* follows, not in the sense of the vocative. Thus we have 1. s. *uśand* (Nos. 197, 199, and 200), 1. d. *uśanasau*.

अस्य सम्बुद्धौ षाऽनङ् नलोपश्च वा वाच्यः । हे उशन । हे उशनन् । हे उशनः । हे उशनसौ । उशनोभ्याम् । उशनस्स । अनेहा । अनेहसौ । हे अनेहः । वेधाः । वेधसौ । हे वेधः । वेधोभ्याम् ।

No. 384.—"OF THIS word (*uśanas*), WHEN *SU* IN THE SENSE OF THE VOCATIVE FOLLOWS, it SHOULD BE STATED that *ANAS* is OPTIONALLY the substitute, AND OPTIONALLY there is ELISION OF the N."

Thus we have either *he uśana*, or *he uśanan*, or *he uśanaś* (Nos. 199, 123, and 110), voc. d. *he uśanasau*, 3. d. *uśanobhyām* (Nos. 123 and 125), 7. p. *uśanassu*.

The word *anehas* "time" makes 1. s. *anehā* (Nos. 226 &c.), 1. d. *anehasau*, voc. s. *he anehaś*.

The word *vedhas* "Brahmā" makes 1. s. *vedhāś* (Nos. 372 and 110), 1. d. *vedhasau*, voc. s. *he vedhaś*, 3. d. *vedhobhyām*.

अदस औ सुलोपश्च । ७ । २ । १०७ ।

अदस औत् स्यात् औ सुलोपश्च । तदोरिति सः । असौ । त्यदा-
द्यत्वम् । पररूपत्वम् । वृद्धिः ।

No. 385.—*AU* is the substitute OF *ADAS*, when *su* follows, AND there is ELISION OF *SU*. In accordance with rule No. 338, the *d* is changed to *s*. Thus 1. s. *asau* "that." In the 1. d., by No. 213, there is substitution of *a* for the final of *adas*; then, by No. 300, the preceding *a* merges in the following—giving *ada*; then, when the affix is attached, *vridhhi* is substituted by No. 41; but then the next rule interposes.

अदसोऽसेर्दादु दो मः । ८ । २ । ८० ।

अदसोऽसान्तस्य दात् परस्य उदूतो दस्य मश्च । आन्तरतम्या-
दुस्वस्य उदीर्घस्य छः । अमू । असः शी । गुणः ।

No. 386.—Short *u* and long *ú* are the substitutes of what comes AFTER the *D* OF ADAS NOT ENDING IN *s*, and in the room OF *D* there is *M*. The short *u* is substituted for a short vowel, the long *ú* for a long vowel, on the principle (No. 23) that, of the substitutes that offer themselves, the one employed shall be the most similar to that of which it takes the place. Thus we have, instead of *adan*, *amú*. In the 1st. p. long *f* is directed to be substituted for the affix by No. 171, and the substitution of *guṇa* (which would give *ada + f = ade*) being directed, we look forward.

एत ईदृष्टवचने । ८ । २ । ८१ ।

अदसो दात् परस्येत ईदृस्य मो बहुयौक्तो । अमी । पूर्वनासिद्ध-
मिति विभक्तिकायै प्राक् परचादुत्वमत्वे । अमुम् । अम् । अमून् ।
मुत्वे कृते चिसंज्ञायां नाभावः ।

No. 387.—IN THE PLURAL, LONG *f* is the substitute OF the *x* (No. 386) that follows the *d* of *adas*; and instead of the *d* there is *m*. Thus 1. p. *amf*. In the 2. a. in accordance with No. 39, the several rules regarding the application of the case-affix first take place, and then we have the substitution of *u* and *m* (by No. 389). Thus 2. a. *amam* (by No. 386) becomes *amum*, 2. d. *amú*, 2. p. *amún* (instead of *adán*).

In the 3. a. *mu* having been made (by No. 386), and consequently the name *ghi* (No. 190) being applicable to the term, the substitute *ad* offers itself from No. 191. Thus we should have *amx + ad*; but here the question might occur, seeing that the *mu* was derived from a rule (No. 386) in the *tripádí* (No. 39), whether No. 191 does not regard the *mu* as non-existent.

The following rule refers to this point.

म मु ने । ८ । २ । ८२ ।

नाभावे कर्तव्ये कृते च मुभावो नासिद्धः । अमुना । अमूभ्याम् ।
अमीभिः । अमुष्मे । अमीभ्यः । अमुष्मात् । अमुष्य । अमुयोः ।
अमीशाम् । अमुष्मिन् । अमीषु ।

इति इक्षन्ताः पुंलिङ्गाः ।

No. 388.—WHEN the production of *NÁ* IS TO TAKE PLACE OR HAS TAKEN PLACE, the existence of *MU* IS NOT to be regarded AS IF IT HAD NOT BEEN EFFECTED. Thus we have 3. a. *amundá*. Then 3. p. *amúbbhyám* (for *adúbbhyám*, see No. 386), 3. p. *amúbbhih* (No. 387), 4. s. *amushmái* (Nos. 172 and 169), 4. p. *amúbbhyah*, 5. s. *amushmát*, 6. s. *amushya*, 6. d. *amuyoh*, 6. p. *amúshám* (No. 174), 7. s. *amushmin*, 7. p. *amúshu*.

So much for masculines ending in consonants.

FEMININES ENDING IN CONSONANTS.

। हलन्ताः स्त्रीलिङ्गाः ।

नङो धः । ८ । २ । ३४ ।

मल्लि पदान्ते च ।

No. 389.—The letter *DH* is the substitute for the final of the verb *NAHA*, when *jhal* follows, or at the end of a *pada*.

नङिहतिहृषिव्यधिरुचिसङ्घितनिषु कौ । ६ । ३ । ११६ ।

क्लिबन्तेषु पूर्वपदस्य दीर्घः । उपानत् । उपानहो । उपानत्सु ।
क्लिन्नन्तत्वात् कुत्वेन घः । उष्णिक् । उष्णिहो । उष्णिभ्याम् ।
द्योः । दिवो । दिवः । द्युभ्याम् । गोः । गिरो । गिरः । एवं पूः ।
चतस्रः । चतसृणाम् । का । के । काः । सर्वोषत् ।

No. 390.—WHEN the verbs *NAHA* “to bind,” *VRITA* “to be,” *VRISH* “to rain,” *VYADH* “to pierce,” *RUCH* “to shine,” *SHAHA* “to bear,” AND *TAN* “to stretch,” ENDING WITH *KWIP*, FOLLOW, a long vowel is the substitute of the *pada* which precedes in the compound.

The word *upánah* “a slipper” (thus formed from *upa* + *nah* + *kwip*) makes 1. s. *upánat* (Nos. 330, 199, and 389), 1. d. *upánahau*, 7. p. *upánatsu*.

In the case of the word *ushnik* “a metre of the Vedas,” as it takes *gh* (No. 331) in consequence of its ending in *kwin* (No. 328), we find 1. s. *ushnik*. Again 1. d. *ushnihau*, 3. d. *ushnigbhyám*.

The word *div* "the sky" makes 1. a. *dyaauh* (No. 289), 1. d. *divau*, 1. p. *divah*, 3. d. *dyubhyām* (No. 290).

The word *gir* "speech" makes 1. a. *gīh* (Nos. 199, 380, and 110), 1. d. *girau*, 1. p. *girah*. In the same way *pur* "a city" makes 1. a. *pūh*.

The word *chatur* "four" substitutes *chataśri* (No. 248) in the feminine; and, by No. 249, the letter *r* is substituted for *śri*, when a vowel follows. Thus we have 1. p. *chataśrah*. In the 6. p. *chataśriṇām*, the vowel is not lengthened—see No. 250.

The feminine of *kim* "who" is like *sarvā* (No. 244).—1. a. *kī* (Nos. 297 &c.), 1. d. *ka*, 1. p. *kāh*.

यः सौ।७।२।११०।

इदमो दस्य यः । इयम् । त्यदादत्वम् । पररूपत्वम् । टाप् ।
दश्चेति मः । इमे । इमाः । इमाम् । अनया । हलि लोपः ।
आभ्याम् । आभिः । अस्ये । अस्याः २ । अनयोः । आसाम् ।
अस्याम् । आसु । सक् । सज्जः । सभ्याम् । त्यदादत्वम् । टाप् ।
स्या । त्ये । त्याः । एवम् । तद् । एतद् । वाक् । वाचो । वाम्भ्याम् ।
वासु । अप् शब्दो नित्यं बहुवचनान्तः । अपृन्निति दीर्घः । आपः ।

No. 391.—Instead of the *d* of *idam* "this," there is *y*, WHEN *SU* FOLLOWS. Thus 1. a. *iyam* (No. 298). In the other cases No. 213 directs the substitution of short *a* for the final, and the preceding vowel merges in this by No. 300. The word being feminine, long *ā* (*īāp*) is added by No. 1341; the *d* is changed to *m* by No. 301; and, the base having thus become *imā*, we have 1. d. *ime* (No. 240), 1. p. *imāh*, 2. a. *imām*. In the 3. d. and subsequent cases the *id* is changed to *an* by No. 302; and, in the 3. a., *e* is substituted for the final by No. 342, giving *anayā*. By No. 303 there is elision of the *id*, when the case-affix begins with a consonant, so that we have 3. d. *ābhyām*, 3. p. *ābhīh*. In the 4. a., by No. 244, *aryai*, 5. and 6. a. *aryāh*, 6. d. *anayoh* (No. 242), 6. p. *adām* (Nos. 174 and 303), 7. a. *aryām* (Nos. 335 and 219), 7. p. *āru*.

The word *sraj* "a garland" makes 1. s. *sraḥ* (Nos. 328, 199, 334, 82, and 331), 1. p. *srajaḥ*, 3. d. *sragbhyām*.

The pronoun *tyad* "that" substitutes *a* for the final (Nos. 213 and 300), and, taking the feminine termination *īdp*, gives 1. s. *syā* (No. 338), 1. d. *tye*, 1. p. *tyāḥ*. In the same way *tad* "that," and *etad* "this."

The word *vāch* "speech" makes 1. s. *vāḥ* (No. 333), 1. d. *vāchau*, 3. d. *vāgbhyām*, 7. p. *vākshu* (No. 169).

The word *ap* "water" always takes the terminations of the plural. By No. 227 this word lengthens the vowel in the 1. p. *āpak*.

अपो मि । ७ । ४ । ४ ।

अपस्तकारो भादो प्रत्यये । अद्विः । अद्वाः । अपाम् । अप्सु ।
दिक् । दिग् । दिशः । दिभ्याम् । त्यदादिष्विति दृशेः क्तिन्-
विधानादन्यथापि कुत्वम् । दृक् । दृग् । दृशे । दृभ्याम् । त्विद् ।
त्विवो । त्विद्गाम् । ससजुषोरिति रुत्वम् । सजुः । सजुषो ।
सजूभ्याम् । आशीः । आशिषो । आशीभ्याम् । अषो । उत्त्वमत्वे ।
अमू । अमूः । अमुया । अमूभ्याम् । अमूभिः । अमुष्ये । अमूभ्यः ।
अमुष्याः २ । अमुयोः २ । अमूषाम् । अमुष्याम् । अमूषु ।

इति हलन्ताः स्त्रीलिङ्गाः ।

No. 392.—The letter *t* is the substitute OF the word *AP* "water," WHEN a *pratyaya* beginning with *BH* FOLLOWS. Thus 3. p. *adbhiḥ* (No. 82), 4. p. *adbhyaḥ*. Again 6. p. *āpām*, 7. p. *apsu*.

The word *dīs* "space" makes 1. s. *dig* or *dik* (Nos. 328 and 331), 1. p. *disaḥ*, 3. d. *digbhyām*.

Since it is directed (No. 376) that *dīs* shall take the affix *kwin* when attached to the pronouns *tyad* &c, the word *dīs* (thus falling under rule No. 331) elsewhere also substitutes a guttural in the place of its final. Thus 1. s. *drik* or *drig* "eight," 1. d. *driśau*, 3. d. *drigbhyām*.

The word *twish* "light" makes 1. s. *twiḥ* (No. 83), 1. d. *twishau*, 3. d. *twiḥbhyām*.

The word *sajush* "a friend," by No. 123, substitutes *r* for its final at the end of a *pada*, which the word is when, by No. 26, the *su* of the 1. a. has been rejected. The vowel is then lengthened by No. 380, and the *r* becomes *visarga* by No. 110, giving *sajúh*, 1. d. *sajushau*, 3. d. *sajúrbbhyám*. In the same way *átish* (for *átis*) "a benediction" makes 1. a. *átíh*, 1. d. *átishau*, 3. d. *átírbhyám*.

The pronoun *adas* makes 1. a. *asau* (No. 385). In the other cases, the substitution of *u* and *m* (by No. 386) having taken place, we have 1. d. *amú*, 1. p. *amúh*, 3. a. *amuyá*, 3. d. *amú-
chydám*, 3. p. *amúbbih*, 4. a. *amushyai* (Nos. 244 and 169), 4. p. *amúbbhyak*, 5 and 6. a. *amushydá* (Nos. 244 and 169), 6. and 7. d. *amuyak*, 6. p. *amúshám* (No. 174), 7. a. *amushydám* (No. 169), 7. p. *amúshak*.

So much for feminines ending in consonants.

। इलन्ता नपुंसकलिङ्गाः ।

स्वमेलुक् । दत्वम् । स्वनडुत् । स्वनडुही । चतुरनडुहोरित्याम् ।
स्वनद्वाहि । पुनस्तद्वत् । शेषं पुंवत् । वाः । वारी । वारि । वारा ।
वार्याम् । चत्वारि । किम् । के । कानि । इदम् । इमे । इमानि ।

NEUTERS ENDING IN CONSONANTS.

No. 393.—"In the case of neuters we have ELISION (*luk*) OF *SU* AND *AM* (No. 270)." In the case of *anaḍuh* (No. 287), there is the substitution of *d*. Thus we have 1. a. *swanaḍud* or *swanaḍut* "having good cattle," 1. d. *swanaḍuhí* (No. 259). In the 1. p., by No. 284, there is the augment *ám*, and thus, by No. 264, we have *swanaḍuádhi*. Again the same in the 2. p. The rest is like the masculine (Nos. 285 &c.).

The word *vár* "water" makes 1. a. *váh* (No. 110), 1. d. *váí* (No. 259), 1. p. *vári* (No. 262), 3. a. *várd*, 3. d. *várbhyám*.

The word *chatur* "four" (by Nos. 262 and 284) makes *cha-
tadri*.

The interrogative *kim* "who, which, what?" makes 1. a. *kim* (No. 270), 1. d. *ke* (Nos. 297 and 259), 1. p. *kāni*.

The pronoun *idam* "this" makes 1. a. *idam* (No. 270), 1. d. *ime* (Nos. 301 and 259), 1. p. *imāni*.

अन्वादेशे नपुंसके एनद्वक्तव्यः । एनत् । एने । एनानि । एनेन ।
एनयोः । ब्रह्म । विभाषा द्विश्योः । अह्नी । अह्नी । अह्नानि ।

No. 394.—"It SHOULD BE MENTIONED (see No. 306) that IN A SUBSEQUENT PROPOSITION, ENAT is the substitute for *idam* or *etad*, IN THE NEUTER." Thus 1. a. *enat* (No. 270), 1. d. *ene* (Nos. 213 and 259), 1. p. *enāni*, 3. a. *enena*, 6. d. *enayoh*.

The word *brahman* "the Supreme" makes 1. a. *brahma* (Nos. 270 and 200).

According to No. 274, the word *ahan* "a day" makes 1. d. *ahni* or *ahani* :—1. p. *ahāni* (Nos. 263 and 197).

अहन् ८।२।६८।

अहन्नित्यस्य रुः पदान्ते । अहोभ्याम् । दग्धि । दग्धिनी ।
दग्धीनि । दग्धिना । दग्धिभ्याम् । सुपथि । टिलोपः । सुपथी ।
सुपथ्यानि । ऊर्क् । ऊर्ची । ऊर्जि । नरयानां संयोगः । तत् ।
ते । तानि । यत् । ये । यानि । यत् । यते । यतानि । गवाक् ।
गोची । गवाञ्ची । पुनस्तद्वत् । गोघा । गवाभ्याम् । शकुत् ।
शकुती । शकुन्ति । ददत् ।

No. 395.—The word *AHAN* substitutes *ru* at the end of a *pada*. Thus 3. d. *ahobhyām* (No. 126).

The word *danḍin* "having a staff" makes 1. a. *danḍi* (Nos. 270 and 200), 1. d. *danḍini* (No. 259), 1. p. *danḍāni* (Nos. 262 and 197), 3. a. *danḍind*, 3. d. *danḍibhyām* (Nos. 184 and 200).

The word *supathin* "having a good road" makes 1. a. *supathi*. By the elision of *i* directed in No. 323, and then, by No. 259, we have 2. d. *supathī*. In the 1. p. (Nos. 263, 321, and 322) *supanthāni*.

The word *śrj* "strong" makes 1. a. *śrkt* (No. 333), 1. d. *śrjī*, 1. p. *śrjī*, the conjunction of the consonants being in the order of *ś*, *r*, and *j*.

The pronoun *tad* "that" makes 1. a. *tut* (Nos. 270 and 165), 1. d. *ta*, 1. p. *tāni*. So *yad* "who, which," makes 1. a. *yat*, 1. d. *ya*, 1. p. *yāni*, and *etad* "this" makes 1. a. *etat*, 1. d. *ete*, 1. p. *etāni*.

The word formed of *go* "a cow," and *anichu* "to worship," and signifying "a worshipper of cows," makes 1. a. *gavdk* (Nos. 363, 59, and 333), 1. d. *gockī* (No. 56), 1. p. *gavdnicki* (No. 264). Again there is the same form in the 2nd case. In the 3. a. *go-ckā*, 3. d. *gavdgghyām*. [N. B. This word takes a great variety of shapes, being in fact a mere grammatical fiction.]

The word *śakrit* "ordure" makes 1. a. *śakrit*, 1. d. *śakritī*, 1. p. *śakritāni* (No. 264).

The participle *dadat* "giving" makes 1. a. *dadat*.

वा नपुंसकस्य । ७ । १ । ७६ ।

अभ्यस्तात् परस्य वा नृम् सर्वनामस्थाने । ददन्ति । ददति ।
तुदत् ।

No. 396.—*Num* (No. 374) shall OPTIONALLY be the augment OF the affix *śakri* coming after a NEUTER reduplicate, when a *śarvānāmasthāna* (No. 263) follows. Thus 1. p. *dadanti* or *dadati*.

The participle *tudat* "paining" is next declined.

आच्छीनद्योर्नुम् । ७ । १ । ८० ।

अवर्धोन्तात् परो यः शतुरव्यवस्तदन्तस्य नृम् वा शीनद्योः ।
तुदन्ती । तुदती । तुदन्ति । भात् । भान्ती । भ्राती । भ्रान्ति ।
त्तत् ।

No. 397.—*NUM* shall optionally be the augment of that which ends with a portion (*a*) of the affix *śakri* coming AFTER what ends in *A* OR *Ā*, WHERE " (No. 209) OR a *NADī* (No. 215) FOLLOWS.

For example, the verbal root *tud* (No. 693) taking the affix *śa-**tri* becomes *tuda*; and then, with the participial affix, it becomes *tudat* (No. 300), which, by this rule, makes 1. d. *tudantī* or *tudatī*. By No. 264, 1. p. *tudanti*. And so *bhāt* "shining" (root *bhā*), 1. d. *bhāntī* or *bhātī*, 1. p. *bhānti*.

By the *nadī*, in this aphorism, the feminine affix *śap* (*i*) is intended.

The root *pach* takes the affix *śap* (No. 419), and its participle *pachat* "cooking" falls under the next rule.

शप्श्यनोर्नित्यम् । ७ । १ । ८१ ।

शप्श्यनोरात् परो यः शतुरवयवस्तदन्तस्य नुम् शीनदोः । पचन्ती । पचन्ति । दीव्यत् । दीव्यन्ती । दीव्यन्ति । धनुः । धनुषी । सान्तेति दीर्घः । नुम्बिसर्जनीयेति षः । धनूषि । धनुषा । धनुर्भ्याम् । एवं चक्षुर्हविरादयः । पयः । पयसी । पयांसि । पयसा । पयोभ्याम् । सुपुम् । सुपुंसी । सुपुमांसि । अदः । विभक्तिकार्यम् । उत्त्वमत्वे । अमू । अमूनि । शेषं पुंवत् ।

इति हलन्ता नपुंसकलिङ्गाः ।

No. 398.—*Num* shall INVARIABLY be the augment OF that which ends with a portion of the affix *śatri* which comes after the *a* derived from *śAP* (No. 419) OR *śYAN* (No. 670), when *śi* or a *nadī* follows.

Hence *pachat* (No. 397) makes 1. d. *pachantī*. In the 1. p. *pachanti*. In like manner *dīvyat* "sporting" (No. 669) makes 1. d. *dīvyantī*, 1. p. *dīvyanti*.

The word *dhanus* "a bow" makes 1. s. *dhanuḥ* (Nos. 270, 123, and 110), 1. d. *dhanuṣī* (No. 169). In the 1. p., as the word ends in *s* (No. 371), the vowel is lengthened, and the *s* is changed to *sh* notwithstanding the intervention of *num* (No. 381), giving *dhanuṣīṣī*. In the 3. s. *dhanuṣā*, 3. d. *dhanuṣbhyām* (No. 123). In like manner *chakṣus* "an eye," *havis* "clarified butter," &c. The word *payas* "water" makes 1. s. *payah* (Nos. 270 &c.).

l. d. *payasā*, l. p. (371), 3. a. *payasā*, 3. d. *payo-*
kyān (No. 123) | *supuṣe* "of which the men
 are good" makes l. a. *supuṣm* (0 and 26), l. d. *supuṣā*,
 l. p. *supuṣmāni* (No. 383, 316, 371). In the neuter of the
 pronoun *adas* "that," l. a. *ad* various alterations of the case-
 affixes (directed in No. 259, 172 &c.) first take place; and
 then the substitution of *u* and (No. 386) having been made, we
 get l. d. *amā*, l. p. *amāni*. The rest is like the masculine.

So much for neuters ending in consonants.

॥ अथयानि ॥

स्वरादिनिपातमथ्यम् । १ । १ । ३७ ।

स्वर् । अन्तर् । प्रातर् । पुनर् । अनुतर् । उष्टेस् । नीचेस् ।
 णेस् । अथक् । अते । युगपत् । आरात् । पृथक् । ह्यस् ।
 त्वस् । दिवा । रात्रौ । सम्यस् । चिरस् । मनाक् । ईषत् । जोष-
 त् । तूष्णीम् । बहिस् । अवस् । समया । निक्षया । स्वयम् ।
 [या । नक्तम् । नञ् । हेतो । बद्धा । अद्धा । सामि । वत् ।
 ग्राह्यवत् । चर्ष्यवत् । सना । उपधा । तिरस् । सनत् ।
 म्नात् । अन्तरा । अन्तरेण । ज्योक् । कम् । यम् । सहसा ।
 क्वा । नाना । स्वस्ति । स्वधा । अलम् । षषट् । ओषट् ।
 ओषट् । अन्यत् । अस्ति । उपांशु । समा । विहायसा । दोषा ।
 मृषा । मिथ्या । मुधा । पुरा । मिथो । मिथस् । प्रायस् । मुहुस् ।
 बाहुकम् । प्रवाहिका । आर्यहलम् । अभीक्ष्यम् । साकम् । सार्धम् ।
 मस्य । द्विरुक् । धिक् । अथ । अम् । आम् । प्रताम् । प्रशान् ।
 तान् । मा । माक् । आकृतिगणोऽयम् । च । वा । इ । अह ।
 त्व । यवम् । नूनम् । शश्वत् । युगपत् । भूयस् । कूपत् । सूपत् ।
 इषित् । नेत् । चेत् । चञ् । यच । तच । कश्चित् । नह । हन्त ।
 शक्तिम् । माक्षीम् । नक्तिः । आक्षीम् । माह् । नञ् । यावत् ।
 यावत् । त्वे । न्वे । द्वे । रे । ओषट् । ओषट् । स्वाहा । स्वधा ।

वषट् । ओम् । तुम् । तथाहि । खलु । किल । अथ । सु
स्म । आदह । उपसर्गविभक्तिस्वरप्रतिरूपकारश्च । अवदत्त
अहंयुः । अस्तिक्षीरा । अ । आ । इ । ई । उ । ऊ । ए । ऐ ।
ओ । पशु । शुक्म् । यथा । कथाच । पाट् । प्याट् । अङ्ग
हे । भोः । अये । घ । विषु । एकपदे । पुत् । आतः । चा
प्याकृतिगणः । तसिलादयः प्राक् पाशपः । शस्त्रप्रभृतयः प्राक्
सान्तेभ्यः । अम् । आम् । कृत्वोऽर्थाः । तसिबती । नाना
एतदन्तमश्रयम् । अत इत्यादि ।

OF INDECLINABLE WORDS.

No. 399.—SWAR & C. AND the PARTICLES (*nipdā*) are c
INDECLINABLES.

These are *swar* " " *atar* "midst," *pratar* "in
morning," *punar* "again," " " *ur* "in concealment," *uch*
"high," *nichais* "low," " " *s* "slowly," *ridhak* "rightly,"
"except," *yugapat* "at once," " " *prithak* "ap
hyas "yesterday," *swas* "to-morrow," *divā* "by day," *rditrau*
the night," *adyam* "at once," " " *ivam* "a long time," *mand*
little," *ishat* "a little," *j* " " *ntly*, " *tishnfm* "silently," " "
"outside," *avis* "outside," " " *n yā* "near," *nikashā* "n
swayam "of one's self," *vrith* "in vain," *naktam* "at ni
nan "not," *hetau* "by reason of," *iddhā* "truly," *addhā* "
dently," *sāmi* "half," *vat* "like" (e. g. *brāhmanavat* "prie
kshatriyavat "like a Kshatriya"), *sand* "perpetually," *up*
"division," *tiras* "crookedly," *sanat* or *sand* "perpetually," *an*
or *antu* "without, except," *jyok* "quickly," *kum* "w
ease," & " " *sahasā* "hastily," *vinā* "without," *nānā* "
ous," " " *g* *g*, " *swadhā* (interjection) "oblation to ma
alam "ough," " " *et* *et* and *vrushaf*, (interject
"oblation of butter," *an* " " *o* *wise*, " *asti* "existence," *up*
"privately," " " *e*, *arlon*, " *vidhyasā* "aloft, in
air," *doshā* " " *ing*, " *isā* and *mithyā* "falsely," *m*
"in vain," " " *for* *y*, " *tho* or *mithas* "mutually," *pr*
"frequently," " " *n* *edly*, " *manthulvam* or *praudhika*

the same time," *dryahalam* "violently," *abhiśaṅgam* "repeatedly," *adikum* or *adrdham* "with," *namas* "reverence," *hiruk* "without," *dhik* "fie!" *atha* "thus," *am* "quickly," *dm* "indeed, yes," *pradām* "with fatigue," *pradān* "alike," *pratān* "widely," *mā* or *mān* "do not."

The foregoing class of words ("swar &c."), is one the fact of a word's belonging to which is known only from its form, and could not have been inferred from its nature (see No. 53).

The following are particles (*nipāta*), viz. *cha* "and," *vā* "or," *ā* (an expletive), *aha* (vocative particle), *eva* "only, exactly," *evam* "so, thus," *nūnam* "certainly," *kūwat* "continually," *yugapat* "at once," *bhūyas* "repeatedly," *kūpat* "excellently," *sūpat* "excellently," *kūvit* "abundantly," *net* or *chet* "if," *chaṇ* "if" [the *ṇ* is indicative], *yatra* "where," *tatra* "there," *kachchit* "what if?", "naha" "no," *kanta* "ah!" *mākim*, *mākim*, or *nakih*, "do not," *ikim* "indeed!", *mān* "do not," *nan* "not," *yāvat* "as much as," *śāvat* "so much," *twai*, *nwai*, or *dwai* "perhaps," *rai* (disrespectful interjection), *śraushaḥ*, *vaushaḥ* or *śudhā* (interj.) "oblation to the gods," *śrudhā* "oblation to the manes," *vashaḥ* "oblation to the gods," *om* (mystical ejaculation typical of the three great deities of the Hindū mythology), *tum* "thouing," *tathāhi* "thus," (introducing an exposition), *khalu* "certainly," *kila* "indeed," *atha* "now" (auspicious inceptive), *sushṭu* "excellent," *smu* (attached to the present tense gives it a past signification), *ādaha* "fie!"

To the list of Indeclinables belong also what have, without the reality, the appearance of an *upasarga* (No. 47), of a word with one of the terminations of case or person, and of the vowels. In the example *avaduttam* "given away," the *ava* is not really an *upasarga*, for if it were, the word (by VII. 4. 47.*) would be *avattam*. In the example *ahanyuh* "egotistic," the *ahaṇ* is not identical with the *aham* "I," terminating in a case-affix—because a pronoun, really regarded as being in the nominative case, could not be the first member in such a compound. In the example, *astikaśrā*, a cow or the like "in which there is milk," the *asti* must be regarded as differing from the word *asti* "is," which ends

* When the apophysis does not occur in the *Laghu Kāumudī*, the reference is made to the *Aśīdhyaṭī*.

with the affix of the 3rd person singular, otherwise it could not have appeared as the first member in a compound. The vowels *a, á, i, í, u, ú, e, ai, o, au*, when, as interjections, they indicate various emotions, differ from the ordinary vowels. Other Indeclinables are *paśu* "well," *śukam* "quickly," *yathākathācha* "any how," *pát, pyát, aṅga, hai, he, bhoh*, (vocative particles), *aye* "ah!" (indicating recollection), *gha* (vocative), *viśhu* "on all sides," *ekapade* "at the same moment," *yut* "blame," *ātah* "hence."

This list also ("cha &c.") is one each of the various individuals composing which is to be recognised by its own shape (No. 53).

Words are indeclinable which have the following terminations viz. the *taddhita* affixes (No. 1067) beginning with *tasīl* (No. 1286) reckoning as far as (but not including) *pāśap* (V. 3. 47.) :—or the terminations *śas* &c. (No. 1330) reckoning as far as the aphorism "*samāsāntāh*," (V. 4. 68.) :—or the *Vaidika* termination *am* or its equivalent *ām* (No. 1309) :— or the terminations that have the force of *kṛitvaruch* (i. e. which give the sense of such and such a number of times) :—or the terminations *tasi* (equivalent to *tasīl*) and *vat* "like," and *nā* or *nām* (V. 2. 27). For example, *ātah* "hence" (which ends in *tasīl*) &c.

लज्जेजन्तः । १ । १ । ३६ ।

कृद्योमान्त एजन्तश्च तदन्तमव्ययम् । स्मारंस्मारम् । जीवसे ।
पिबथ्ये ।

No. 400.—What ends in a *KṚIT* affix (No. 135) ENDING IN the letter *M* OR in *EC*H is indeclinable. Thus *smāram smāram* "having repeatedly remembered," *jīvase* "to live," *pibadhyai* "to drink." (III. 4. 9.)

ज्ञातोसुन्वसुनः । १ । १ । ४० ।

एतदन्तमव्ययम् । कृत्वा । उदेतोः । विसृपः ।

No. 401.—What ends in *KṚWĀ* (No. 935) OR *TOSUN* OR *KASUN* (III. 4. 9.) is indeclinable. Thus *kṛitwā* "having done," *udeto* "having risen," *visripah* "having spread."

अव्ययीभावश्च । १ । १ । ४१ ।

अधिहरि ।

No. 402.—AND the kind of compound termed AVYAYĪBHĀVA (No. 366) is indeclinable. Thus *adhihari* "upon *Hari* or *Vishnu*."

अव्ययादासुपः । २ । ४ । ८२ ।

अव्ययादापः सुपश्च लुक् । तप शालायाम् । अथ ।

सदृशं चिबु लिङ्गेषु सर्वासु च विभक्तिषु ।

वचनेषु च सर्वेषु यत्र व्येति तदव्ययम् ।

वट्टि मागुरिरल्लोपमवाप्योरुपसर्गयोः ।

आर्षं चैव हलन्तानां यथा वाचा निशा दिशा ॥

अवाहः । वगाहः । अपिधानम् । पिधानम् ॥

इत्यव्ययानि ॥

No. 403.—There is elision (*lut*—No. 209) OF *ĀP* (the feminine termination) AND OF *SUP* (the case-affixes) AFTER what is INDECLINABLE. For example, *tatra śāldāyām* "in that hall." Here the indeclinable *tatra* "there" does not take either the feminine termination or a case-affix, although it is equivalent to *tasyām* "in that." So then "what changes not (*na vyeti*), remaining alike in the three genders, and in all cases, and in all numbers, is what is termed an indeclinable (*avyaya*)."

The grammarian *Bhāguri* wishes that there shall be elision of the initial *a* of *ava* and *api* (No. 48), and that *āp* shall be the termination of all feminine words which would otherwise end in consonants, e.g. *vāchā* "speech" (instead of *vāch*), *niśā* "night" (not *niś*), *dīśā* "space" (not *dīś*). [But the rule, thus resting on the authority of a single grammarian (see No. 38) is optional.] So we have either *avagāhak* or *vagāhak* "bathing," *apidhānam* or *pidhānam* "concealment."

So much for the Indeclinables.



॥ भ्वाद्यः ॥

OF THE VERBS.

लट् । लिट् । लुट् । लृट् । लेट् । लोट् । लङ् । लिङ् ।
लुङ् । लृङ् । एषु पञ्चमो लकारश्छन्दोमात्रगोचरः ।

No. 404.—THE terminations generally of the moods and tenses of the verbs are denoted in the grammar by the letter *l*. The affixes of each particular tense are denoted by the letter *l* accompanied by certain indicatory letters as follows :—Present LAT, 2nd Preterite LIT, 1st Future LUT, 2nd Future LRIT, scriptural Imperative LET, Imperative LOT, 1st Preterite LAN, Potential LIN, 3rd Preterite LUN, Conditional LRIN. THE FIFTH AMONG THESE (*vis. let*) OCCURS ONLY IN THE VEDAS.

लः कर्मणि च भावे चाकर्मकेभ्यः । ३ । ४ । ६८ ।

लकाराः सकर्मकेभ्यः कर्मणि कर्तरि च स्युरकर्मकेभ्यो भावे कर्तरि च ।

No. 405.—Let the letters L (above described) be placed after transitive verbs IN denoting THE OBJECT ALSO as well as the agent ; AND AFTER INTRANSITIVES IN marking THE CONDITION (i. e. the action itself, which the verb imports), ALSO as well as the agent.

[N. B.—The verb itself denotes the action : to be, or to do, generally; or to be, or to do, in a particular manner. In the active voice, the affix marks the agent : in the passive voice of a transitive verb, it marks the object ; but, in the passive form of an intransitive verb, the action itself.]

वर्तमाने लट् । ३ । २ । १२३ ।

वर्तमानक्रियावृत्तेर्थातोर्लट् स्यात् । अटावितो । उच्चारणसामर्थ्या-
लस्य नेत्वम् । भू सतायाम् । कर्तृविषयायां भू ल इति स्थिते ।

No. 406.—Let LAT (No. 404) be placed after a verbal root employed IN denoting PRESENT action. The *a* and the *l* (in *lat*) are indicatory. According to No. 155 the *l* also ought to be indi-

[Such are the terminations of a verb the action of which is addressed or reverts to the agent himself—as in the Middle Voice of the Greek.]

अनुदात्तङित आत्मनेपदम् । १ । ३ । १२ ।

अनुदात्तेतो ङितश्च धातोरात्मनेपदं स्यात् ।

No. 410.—Let the affixes called *ĀTMANE-PADA* (No. 409) be placed AFTER a verbal root distinguished (in the catalogue of roots called *Dhātu-pāṭhu*) by A GRAVELY ACCENTED INDICATORY vowel, OR by AN INDICATORY *ṛ*.

स्वरितञितः कर्चभिप्राये क्रियाफले । १ । ३ । ७२ ।

स्वरितेतो ङितश्च धातोरात्मनेपदं स्यात् कर्तृगामिनि क्रियाफले ।

No. 411.—AFTER a verbal root distinguished by AN INDICATORY vowel CIRCUMFLEXLY ACCENTED, OR by AN INDICATORY *ṛ*, WHEN THE (direct) FRUIT OF THE ACTION ACCRUES TO THE AGENT, let there be the *ātmne-pada* affixes.

शेषात् कर्तरि परस्मैपदम् । १ । ३ । ७८ ।

आत्मनेपदनिमित्तहीनाद्वातोः कर्तरि परस्मैपदं स्यात् ।

No. 412.—AFTER THE REST, i. e. after whatever verbal root is devoid of any cause for the affixing of the *ātmne-pada* terminations (Nos. 410 and 411), let THE PARASMAI-PADA affixes be employed IN marking THE AGENT.

तिङ्स्त्रीणि चीणि प्रथममध्यमोत्तमाः । १ । ४ । १०१ ।

तिङ् उभयोः पदयोस्त्रयस्त्रिकाः क्रमादेतत्संज्ञाः स्युः ।

No. 413.—Let THE THREE TRIADS in both the sets (*parasmai-pada* and *ātmne-pada*) OF CONJUGATIONAL AFFIXES (comprised under the general name of *tiṅ*—a *pratyāhāra* formed of the first and last of them viz. *tip* and *mahiṅ*—No. 407—) be called, in order, the LOWEST, the MIDDLE, AND the HIGHEST (person).

[These, it must be borne in mind, correspond to the 3rd, 2nd, and 1st persons of European grammar.]

तान्येकवचनद्विवचनबहुवचनान्येकशः । १ । ४ । १०२ ।

सन्ध्याप्रथमादिसंज्ञानि तिङ्स्त्रीणि ऋणि प्रत्येकमेकवचनादिसं-
ज्ञानि स्युः ।

No. 414.—Let THESE three triads of conjugational affixes, which (No. 413) have received the names of Lowest &c., be called, (as regards the three expressions in each triad—*tip tas jhi* &c.) SEVERALLY, "THE EXPRESSION FOR ONE" (singular), "THE EXPRESSION FOR TWO" (dual), AND "THE EXPRESSION FOR MANY" (plural).

युष्मद्युपपदे समानाधिकरणे स्थानिन्यपि मध्यमः ।
१।४।१०५।

तिङ्वाच्यकारकवाचिनि युष्मद्यप्रयुज्यमाने प्रयुज्यमाने च मध्यमः ।

No. 415.—WHEN the pronoun YUSHMAD "thou" understood, and ALSO when the same EXPRESSED, IS THE ATTENDANT WORD IN AGREEMENT with the verb, and denotes the agent or object that is signified by the verbal termination, then let the verbal termination be THE MIDDLE (No. 413).

अस्मद्युत्तमः । १।४।१०७।

तथाभूतेऽस्मद्युत्तमः ।

No. 416.—WHEN the pronoun ASMA "I" is in the same circumstances (as *yushmad* in No. 415), then let the verbal termination be THE HIGHEST (No. 413).

शेषे प्रथमः । १।४।१०८।

भू ति इति जाते ।

No. 417.—IN all OTHER CASES (besides those provided for in Nos. 415 and 416), let the verbal termination be THE LOWEST (No. 413).

The expression *bhū + l* (No. 406) having thus become *bhū + ti* (by the substitution directed in No. 407, we look forward).

तिङ् शित् सार्वधातुकम् । ३।४।११३।

तिङ् शित्श्च धात्वधिकारोक्ता यत्तत्संज्ञाः स्युः ।

No. 418.—Let the affixes called **TİŖ** (No. 413) AND THOSE WITH AN INDICATORY **ś**, which are enounced in the division of the grammar pertaining to verbal roots, be called **SĀRVADHĀTUKA** (i. e. “applicable to the whole of a radical term”).

कर्तरि शप् । ३ । १ । ६८ ।

कर्त्तर्ये सार्वधातुके परे धातोः शप् ।

No. 419.—When a *sārvadhātuka* affix (No. 418) follows, SIGNIFYING AN AGENT, let **ŚAP** be placed after the verbal root. [The *ś* and the *p*, by Nos. 155 and 5, being indicatory, there remains *a*, giving *bhū+a+ti*.]

सार्वधातुकार्धधातुयोः । ७ । ३ । ८४ ।

अनयोः परयोरिगन्ताङ्गस्य गुणः । अवादेशः । भवति । भवतः ।

No. 420.—WHEN A **SĀRVADHĀTUKA** (No. 418) OR AN **ĀRDHA-DHĀTUKA** affix (No. 436) FOLLOWS, then let *guṇa* (No. 33) be the substitute of an inflective base (No. 152) that ends in *ik*.

Thus *bhū* becomes *bho*, and, *av* being substituted by No. 29, we have *bhavati* “he becomes.” In like manner *bhavatah* “they two become.”

झोऽन्तः । ७ । १ । ३ ।

प्रत्ययावयवस्य ऋस्यान्तादेशः । अतो गुणे । भवन्ति । भवसि । भवथः । भवथ ।

No. 421.—**ANT** is the substitute OF the letter **JH** being part of an affix (as in the case of *jhi*—407). By No. 300 the *a* of *ant* supplies the place both of itself and of the preceding *a* of *bhava*—so that we have *bhavanti* “they become.” Again—*bhavasi* “thou becomest,” *bavathah* “you two become,” *bhavatha* “you become.”

अतो दीर्घो यञि । ७ । ३ । १०१ ।

अतोऽङ्गस्य दीर्घो यञादौ सार्वधातुके । भवामि । भवावः । भवामः । स भवति । तो भवतः । ते भवन्ति । त्वं भवसि । युवां भवथः । यूयं भवथ । अहं भवामि । आवां भवावः । वयं भवामः ।

No. 422.—THE LONG vowel shall be the substitute OF an inflective base ending in SHORT A, WHEN a *śārvadhātuka* affix (No. 418) beginning with YAN FOLLOWS. Thus (*bhava + mi =*) *bhavāmi* "I become," *bhavāvah* "we two become," *bhavāmah* "we become."

With the pronouns supplied, the present tense stands thus:—

Sing.	Dual.	Plu.
<i>a bhavati.</i>	<i>tau bhavatah.</i>	<i>te bhavanti.</i>
<i>tvaṁ bhavasi.</i>	<i>yuvāṁ bhavatha.</i>	<i>griyaṁ bhavatha.</i>
<i>aḥaṁ bhavāmi.</i>	<i>dvāṁ bhavāvah.</i>	<i>vayaṁ bhavāmah.</i>

परोक्षे लिट् । ३ । २ । ११५ ।

भूतानद्यातनपरोक्षार्थवृत्तेर्धातोर्लिट् स्यात् । लस्य तिबादयः ।

No. 423.—Let LIT (No. 404) come after a verbal root employed in signifying what took place before the current day and UNPERCEIVED (by the narrator).

Instead of the *l* (of *lit*, the *i* and *f* of which are indicatory), let there be *tip* &c. (No. 407).

परस्मैपदानां यत्तुमुत्थञ्चयुसयस्वमाः । ३ । ४ । ८२ ।

लिटस्तिबादीनां यलादयः स्युः । भू च इति स्थिते ।

No. 424.—Let there be, in the room OF the PARASMAI-PADA affixes, *tip* &c., substituted for *lit*, *nal* &c.—viz.

Sing.	Dual.	Plural.
<i>NAL</i>	<i>ATUS</i>	<i>US</i>
<i>THAL</i>	<i>ATHUS</i>	<i>A</i>
<i>VAL</i>	<i>VA</i>	<i>MA</i>

Proceeding to subjoin these affixes, (the *n* and *l* being elided by Nos. 148 and 5) the case standing thus—*bhū + a*—we look forward.

भूवो वृम्बङ्क्षिटोः । ३ । ४ । ८८ ।

चचि ।

No. 425.—Let VUK (of which the *u* and *k* are indicatory) be the augment OF the root BHŪ, WHEN (a substitute for) LUK OR LIT beginning with a vowel FOLLOWS.

Thus *bhú + a* becomes *bhúv + a*.

लिटि धातोरनभ्यासस्य । ६ । १ । ८ ।

लिटि परेऽनभ्यासधात्ववयवस्यैकाचः प्रथमस्य द्वे स्त आदि-
भूतादचः परस्य तु द्वितीयस्य । भूष् भूष् च इति स्थिते ।

No. 426.—WHEN LIT FOLLOWS, there are two in the room of the first portion, containing a single vowel, OF AN UNREDUPLICATED VERBAL ROOT; but, after an initial vowel, the reduplication is of the second portion (containing a single vowel) which follows it.

Thus *bhúv + a* having become *bhúbhúv + a*, we look forward.

पूर्वोऽभ्यासः । ६ । १ । ४ ।

अच ये द्वे तयोः ।

No. 427.—Let THE FIRST of those two which are here spoken of (No. 426) be called THE REDUPLICATE (*abhyāsa*).

इत्थादिः शेषः । ७ । ४ । ६० ।

अभ्यासस्यादिर्हल् शिष्यतेऽन्ये हलो लुप्यन्त ।

No. 428.—Of the reduplicate (No. 427) THE FIRST CONSONANT IS LEFT; the other consonants are elided.

Thus we have *bhúbhúv + a*.

ह्रस्वः । ७ । ४ । ५६ ।

अभ्यासस्याचः ।

No. 429.—In the room of the vowel of the reduplicate there is the SHORT vowel.

Thus we have *bhubhúv + a*.

भवतेरः । ७ । ४ । ७३ ।

भवतेरभ्यासस्योकारस्य अः स्याल्लिटि ।

No. 430.—When *lit* follows, let there be A instead of the *u* of the reduplicate syllable OF the verb BHÚ.

Thus we have *bhabhúv + a*.

अभ्यासे चर् च। ८। ४। ५४।

अभ्यासे कलां चरः स्युर्जेश्व । भर्षा अशः खयां चर इति
नियेकः । बभूव । बभूवतुः । बभूवुः ।

No. 431.—IN A REDUPLICATE syllable, let there be ALSO CHAR and *juś* instead of *jhaś*:—that is to say—let there be *juś* in the room of *jhaś*, and *char* in the room of *khaś*—such is the distinction.

Thus *bh/bhśv* + *a* becomes finally *babhśva* "he became." In the same way *babhśvatuh* (No. 424) "they two became," *babhśvuh* "they became."

खिट् च। ३। ४। ११५।

निष्ठादेशस्तिङ्गार्धधातुकसंज्ञः ।

No. 432.—AND let a conjugational affix substituted for LIT be called *ārdhadhātuka* (No. 436).

आर्धधातुकस्येचच्चादेः। ७। २। ३५।

बभूविष । बभूवयुः । बभूव । बभूव । बभूविष । बभूविम ।

No. 433.—It is the augment OF AN *ĀRDHADHĀTUKA* affix BEGINNING WITH VAL.

In accordance with No. 103, the *i* (of *if*) is *prefixed* to the affix—giving *babhūvitha*, "thou becamest." Then *babhūvathuh* "you two became," *babhūva* "you became," *babhūva* "I became," and again *babhūviva* (No. 433), "we two became," *babhūvima* "we became."

अनद्यतने लुट्। ३। ३। १५।

मविष्यत्यनद्यतनेऽर्धे धातोर्लुट् ।

No. 434.—Let LUT (No. 404) come after a verbal root IN THE SENSE OF what will happen but NOT IN THE COURSE OF THE CURRENT DAY.

स्यतासी लृङ् लोटोः। ३। १। ३३।

आतोरेतो लो लृङ् लोटोः परतः । यथाद्यपवादः ।

बभूवटोर्बहस् ।

No. 435.—WHEN **LRI** AND **LUT** FOLLOW, then these two, AND **TÁSI**, are the affixes of a verbal root. This supersedes affix *śap* &c. (No. 419). Both *lriś* and *lriṣ* are included in expression "*lri*."

धार्धधातुकं शेषः । ३।४।११४।

तिङ्शिद्भ्याऽन्यो धातोरिति विहितः प्रत्यय एतत्संज्ञः स्य
द् ।

No. 436.—Let the remainder, i. e. affixes other than *tiś* those with an indicatory *ś* (No. 418), subjoined to a verbal root called *ārdhadhātuka*—(i. e. "belonging to half the verb,"—or of the tenses).

The augment *ī* here presents itself from No. 433, and word (through Nos. 420 and 435) attains the form *bhavitās*.

लुटः प्रथमस्य ङारौरसः । २।४।८५।

ङित्वसामर्थ्यादभस्यापि ढेलौपः । भविता ।

No. 437.—**ḌĀ** **RAU** AND **RAS** are substituted in the room the affixes of **THE LOWEST** (No. 413) person OF **LUT**.

As the presence of *ḍ* as an indicatory letter must not be meaning, there is elision of the final vowel with what follow (No. 52), although the word is not one of those called *bha* (185 and 187).

Thus *bhavitās* (from No. 436) becomes *bhavit*, and (with *ā* derived from the *ḍā* of this rule), *bhavitā* "he will become."

तासस्त्योर्लौपः । ७।४।५०।

सादो प्रत्यये ।

No. 438.—There is **ELISION OF TÁS** (No. 435) AND of the **AS**, when an affix beginning with *s* follows.

रि च । ७।४।५१।

सादो प्रत्यये तथा । भवितारो । भवितारः । भवितारि
भवितारस्यः । भवितारस्य । भवितारस्मि । भवितारस्यः । वितार

No. 439.—AND so (as directed in No. 438) WHEN an affix beginning with R-FOLLOWS.

Thus we have (No. 437) *bhavitārau* "they two will become," *bhavitārah* "they will become," *bhavitāsi* "thou wilt become," *bhavitāstha* "you two will become," *bhavitāstha* "you will become," *bhavitāsmi* "I will become," *bhavitāsvah* "we two will become," *bhavitāsmah* "we will become."

सुट् भवे च । ३ । ३ । १३ ।

भविष्यद्बोद्धतोर्लृट् क्रियार्थायां क्रियायां सत्यामसत्यां वा ।
स्यः । इट् । भविष्यति । भविष्यतः । भविष्यन्ति । भविष्यसि ।
भविष्यथः । भविष्यथ । भविष्यामि । भविष्यावः । भविष्यामः ।

No. 440.—AND IN THE REMAINING CASES, i. e. whether there be or be not another verb (denoting an action performed) for the sake of the (future) action (No. 903)—let LṚṬ come after a verbal root employed in the sense of the future (indefinite or 2nd).

The augment *syā* being obtained from No. 435, and *ī* from No. 433, and the *s* being changed to *śh* by No. 169, we have *bhaviśhyati* "he will become," *bhaviśhyatah* "they two will become," *bhaviśhyanti* "they will become," *bhaviśhyasi* "thou wilt become," *bhaviśhyathah* "you two will become," *bhaviśhyatha* "you will become," *bhaviśhyāmi* "I will become," *bhaviśhyāsvah* "we two will become," *bhaviśhyāmah* "we will become."

द्योद च । ३ । ३ । १६२ ।

विध्याद्यर्थेषु धातोर्लोट् ।

No. 441.—AND let LOT (No. 404) come after a verbal root in the sense of command &c.

आशिवि विरुचोऽटो । ३ । ३ । १७३ ।

No. 442.—IN the sense of BENEDICTION, LIṬ AND LOT are employed.

इहः । ३ । ४ । ८६ ।

सोऽहंकारस्य उः । भवतु ।

No. 443.—Let there be U instead OF the I of an affix substituted for *lof* (No. 441). Thus *bhavatu* “let him become.”

तुह्योस्तातङाशिष्यन्यतरस्याम् । ७ । १ । ३५ ।

आशिषि तुह्योस्तातङ् वा । परत्वात् सर्वादेशः । भवतात् ।

No. 444.—IN BENEDICTION *TÁTAŃ* is OPTIONALLY the substitute OF *TU* (No. 443) AND *HI* (No. 447).

The affix, though containing an indicatory *ñ* (No. 59), takes the place of the whole of the original affix, because it is ruled that No. 58, which is subsequent to No. 59 in the order of the *Akṣhṛdyāṭ*, shall here take effect (by No. 132). Thus *bhavatāṭi* “may he become.”

सोऽटो लघन् । ३ । ४ । ८५ ।

लोऽटस्तामादयः सलोपः ।

No. 445.—Let the treatment OF *LOT* (No. 441) be LIKE that of *LAŃ* (No. 456), and so let there be the substitution of *tām ḍa* (No. 446) and the elision of *s* (No. 455).

तस्थस्थमिपां तान्तन्तामः । ३ । ४ । १०१ ।

ङितश्चतुर्णां तामादयः । भवताम् । भवन्तु ।

No. 446.—Let *tām ḍa*, i. e. *TÁM*, *TAM*, *TA*, AND *AM*, be instead of the four substitutes, viz., *TAS*, *THAS*, *THA*, AND *MIP*,—of any *l* which has an indicatory *ñ* (viz., *luñ*, *liñ*, *luñ*, and *liñ*). Thus *bhavatām* (No. 445) “let the two become,” *bhavantu* “let them become.”

सोऽर्घपिच्च । ३ । ४ । ८७ ।

लोऽटः सेर्हः सोऽर्घपिच्च ।

No. 447.—Instead OF the *SI*, substituted for *lof*, there is *HI*—AND this has NOT THE INDICATORY *P* (of the *sip*).

अतो हेः । ६ । ४ । १०५ ।

लुक् । भव । भवतात् । भवतम् । भवत ।

No. 448.—Let there be elision (*lut*—No. 209) OF *HI* (No. 447) AFTER what ends in SHORT A. Thus *bhava* or (No. 444) *bha-*

zīdāt "be thou," or "mayst thou become," *bhavatam* "do you two become," *bhavata* "become ye."

मेनिः । ३।४।८१।

लोटः ।

No. 449.—*NI* is the substitute OF *MI* in the room of *loṭ*.

आहुतमस्य पितृ । ३।४।८२।

लोडुतमस्याद् पितृ । हिन्योस्त्वं न । इकारोच्चारणसामर्थ्यात् ।
नवानि ।

No. 450.—*Āṭ* is the augment of the affixes OF THE HIGHEST person substituted in the room of *loṭ*, AND the termination is as if had AN INDICATORY P.

The *hi* (No. 447) and *ni* (No. 449) do not undergo the change *i* *u* (by No. 443)—because *i* that the enouncing of the *i* in these two substitutes would be Thus we have *bhavā-* "may I become"—(No. 103).

ते प्राग्धातोः । १।४।८०।

ते गत्युपसर्गसंज्ञका धातोः प्रागेव प्रयोक्तव्याः ।

No. 451.—THESE particles, termed *gati* (No. 222) and *upasarga* (No. 47) are to be employed BEFORE THE VERBAL ROOT—that is to say, they are prefixes).

आनि षोड । ८।४।१६।

उपसर्गस्यान्निमितात् परस्य लोडादेशस्यानीति नस्य णः स्यात् ।
मवानि ।

No. 452.—Let there be a cerebral *n* in the room of the dental *ṇ* of *ĀNI* (Nos 449 and 450), the substitute OF *LOṬ*, when it follows a letter competent to cause such a change (No. 157) standing in an *upasarga*. Thus, in consequence of the *r* in *pra*, we have *prabha-* *āni* "let me prevail."

दुरः पत्वणत्वयोः उपसर्गत्वप्रतिषेधो वक्तव्यः । दुःस्थितिः । दुर्भ-
वानि ।

No. 453.—“IT SHOULD BE STATED THAT DUE (No. 48) IS FORBIDDEN TO SUPPORT THE CHARACTER OF AN UPASARGA, IN SO FAR AS REGARDS THE CHANGING (of *s* and *n*) TO SH AND Ṇ.” Thus we have, without change, *duḥsthiti* “ill fortune,” and *durbhavadni* “may I be unhappy.”

अन्तःशब्दस्याङ्किविधिण्यत्वेषूपसर्गत्वं वाच्यम् । अन्तर्भवामि ।

No. 454.—“IT SHOULD BE STATED THAT THE WORD ANTAR SUPPORTS THE CHARACTER OF AN UPASARGA (No. 452), SO FAR AS REGARDS THE RULES FOR AṆ (III-3-104) AND KI (No. 917) AND THE CHANGE of *n* TO a cerebral Ṇ.” Hence *antarbhavadni* “may I be within.”

नित्यं ङितः । ३ । ४ । ६६ ।

सकारान्तस्य ङितुत्तमस्य नित्यं लोपः । अलोऽन्त्यस्येति सलोपः ।
भवाव । भवाम ।

No. 455.—There is ALWAYS elision of an affix of the Chief person, substituted in the room OF THAT WHICH HAS AN INDICATORY Ṇ, provided it end in a. By No. 27 the elision is only of the *s*, the final letter. By No. 445 this rule applies to the case of *lo*—so that we have *bhavadva* “may we two become,” and *bhavadma* “may we become.”

अनद्यतने खङ् । ३ । २ । १११ ।

अनद्यतनभूतार्थवृत्तेर्धातोर्लङ् ।

No. 456.—Let LAṆ (No. 404) come after a verbal root employed IN THE SENSE OF past BEFORE the commencement of THE CURRENT DAY.

खङ् खङ् खङ् खङ् दातः । ६ । ४ । ७१ ।

एषङ्गस्याद् ।

No. 457.—AT, ACUTELY ACCENTED, is the augment of the inflective base, WHEN LUṆ (No. 468), LAṆ (No. 456), AND LṆIṆ (No. 476) FOLLOW.

According to No. 103, this augment is one to be prefixed.

३।४।१००।

स्य परस्मैपदमिकारान्तं यत् तस्य लोपः । अभवत् ।
। अभवन् । अभवः । अभवतम् । अभवत । अभवस् ।
अभवाम ।

3.—AND there is elision of that *parasmaipada* affix ending in I (viz. *ti*, *anti*, *si*, and *mi*), which is the subject distinguished by an indicator *ñ*. Thus *abhavat* "he became," *abhavām* (No. 446) "they two became," *abhavan* "they became," *abhavaḥ* (Nos. 124 and 111) "thou becamest," *abhavatam* (No. 446) "you two became," *abhavata* (No. 446) "I became," *abhavam* (No. 446) "I became," *abhavāva* "we two became," *abhavāma* "we became."

तमन्त्रयामन्त्रयाधीष्टसंमन्त्रप्रार्थनेषु चिक्रुः ३।

धातोर्लिङ् ।

9.—Let *LIṅ* (No. 404) come after a verbal root IN these COMMANDING, DIRECTING, INVITING, EXPRESSION OF IRING, AND ASKING FOR.

परस्मैपदेषूदात्तो ङिच्च । ३।४।१०३।

स्मैपदानां यासुडागमो ङिच्च ।

10.—WHEN THE PARASMAIPADA SUBSTITUTES of *liṅ* in *YÁSUT* (No. 103) ACUTELY ACCENTED is their augmentation is regarded as HAVING AN INDICATORY *ñ*.

त लोपोऽनन्त्यस्य । ७।२।७६।

कलिङोऽनन्त्यस्य सस्य लोपः । इति प्राप्ते ।

1.—THERE IS ELISION OF THE S, NOT BEING FINAL, of a *sz* substitute (No. 418) OF *LIṅ*.

ving presented itself, we look forward.

यः । ७।२।८०।

स्य सार्वधातुकावयवस्य यास् इत्यस्येय् । गुहः ।

No. 462.—*iy* is substituted in the room of *i* (No. 460) b part of a *sārvadhātuka* affix coming AFTER *w* ends in *sho*

Thus we have *bhava+iy+t* (No. 438); and, substitu *guna*, *bhavey+t*.

द्योपो व्योर्वलि । ६ । १ । ६६ ।

भवेत् । भवेताम् ।

No. 463.—There is ELISION OF *v* AND *y*, when *VAL* (i. e. consonant except *h* or *y*) FOLLOWS. Thus we have *bhavet* "he become," *bhavetām* (No. 446) "they two may become."

भोजुस् । ३ । ४ । १०८ ।

लिङः । भवेयुः । भवेः । भवेत् । भवेत । भवेयम् । भवेम ।

No. 464.—Instead OF *JHI*, in the room of *liñ*, there sha *JUS* (No. 149). Thus *bhaveyuh* (No. 462) "they may beco *bhaveh* (No. 458) "thou mayst b me," *bhavetām* (No. 446) "two may become," *bhaveta* "you ay become," *bhaveyam* "I become," *bhaveva* (No. 455) "wo may become," *bhavema* may become."

लिङाशिषि । ३ । ४ । ११६ ।

आशिषि लिङस्तिङार्धधातुकसंज्ञः स्यात् ।

No. 465.—WHEN THE SENSE IS THAT OF BENEDICTION, termination of the set called *tiñ* (No. 413) substituted in the OF *LIñ* be termed *ārdhadhātuka*.

किदाशिषि । ३ । ४ । १०४ ।

आशिषि लिङो यासुट् कित् । स्कोः संयोगाद्योरिति सलोप

No. 466.—WHEN THE SENSE IS THAT OF BENEDICTION, *ydsuf*, the augment of *liñ* (No. 460), is as if it were DISTINGUIS BY AN INDICATORY *K*.

The *s* of *yds* (*ydsuf*) is elided before *tip*, according to No.

किति च । १ । १ । ५ ।

निष्कन्दित्रिमिते इत्यस्ये गुणवृद्धी न स्तः । भूयात् । भूया-
सम् । भूयासुः । भूयाः । भूयास्तम् । भूयास्त । भूयासम् ।
भूयास्व । भूयास्म ।

No. 467.—AND there are not *guṇa* and *vriddhi*, when indicated by the term "ik," IF THAT which would otherwise cause the change HAS AN INDICATORY *g*, OR *k*, OR *ṣ*.

According to No. 466, the augment *ydsuḥ* (which otherwise, according to No. 420, would have caused the substitution of *guṇa* in the room of the *u* of *bhū* which is "ik,") is to be regarded as having an indicatory *k*—so that we have *bhūydt* (No. 438) "may he become," *bhūydsdm* (No. 446) "may they two become," *bhūydsuḥ* (No. 464) "may they become," *bhūydh* (No. 337) "mayst thou become," *bhūydsam* "may you two become," *bhūydsu* "may I become," *bhūydsma* "may we two become," *bhūydsma* "may we become."

बुद्धिः । ३ । २ । ११० ।

भूताये धातेर्लुङ् स्यात् ।

No. 468.—Let *LUṢ* (No. 404) come after a verbal root in the sense of what is past (indefinitely).

माहि बुद्धिः । ३ । ३ । १७५ ।

उर्वस्वकारावधः ।

No. 469.—WHEN (the prohibitive particle) *MĀṢ* IS EMPLOYED, then let there be *LUṢ*. This sets aside all the other tenses.

द्योतरे बुद्धिः । ३ । ३ । १७६ ।

द्योतरे माहि लङ् स्याद्बुद्धिः ।

No. 470.—AND WHEN it (*viz mās*—No. 469) IS FOLLOWED BY *MA*, there may be *LAṢ*. By the word "and," it is signified that *luṣ* (No. 469) is equally admissible.

For examples, see No. 473.

वि बुद्धिः । ३ । १ । ४३ ।

शयाद्यपवादः ।

No. 471.—WHEN *LUŃ* FOLLOWS, let *CHLI* be added to the verbal root. This sets aside *śap* (No. 419) and the like.

ज्ञेः सिच् । ३ । १ । ४४ ।

इचाबितो ।

No. 472.—Instead OF *CHLI* (No. 471), let there be *SICH*. The *i* and *ch* in *sich* are indicatory.

गातिस्थाघुपाभूभ्यः सिचः परस्मैपदेषु । २ । ४ । ७७ ।

लुक् । गापाविहेयादेशपिबती गृह्यते ।

No. 473.—WHEN THE PARASMAIPADA affixes COME AFTER the verbal roots *GA*, *STHÁ* “to stand,” the six called *GHU* (No. 662), *PÁ*, & *BHÚ*, there is elision (*luk*—No. 209) OF *SICH* (No. 472). The roots *gá* and *pá* are here severally taken in the sense of the verb in “to go,” and of *pá* “to drink” (not “to praise,” and “to protect”).

भूसुवोस्तिङि । ७ । ३ । ८८ ।

भूसू यतयोः सार्वधातुके तिङि गुणो न । अभूत् । अभूताम् ।
अभूवन् । अभूः । अभूतम् । अभूत । अभूवम् । अभूव । अभूम ।

No. 474.—WHEN A *sarvadhātuka* TENSE-AFFIX comes AFTER these two, *BHÚ* “to become,” AND *SHÚ* “to bring forth,” *guṇa* is not substituted (by No. 420). Thus we have *abhūt* (Nos. 457 and 458) “he became,” *abhūtām* (No. 446) “they two became,” *abhūvan* (No. 425) they became,” *abhūh* “thou becamest,” *abhūtām* “you two became,” *abhūta* “you became,” *abhūvam* “I became,” *abhūva* “we two became,” *abhūma* “we became.”

न माद्योगे । ६ । ४ । ७४ ।

अडाटो न स्तः । मा भवान् भूत् । मा स्म भवत् । मा स्म भूत् ।

No. 475.—WHEN the verb is IN CONJUNCTION WITH the prohibitive particle *MÁN*, the augments *aḥ* (No. 457) and *á* (No. 478) are NOT taken. Thus *má bhaván bhūt* “may you, Sir, not become,” *má sma bhavat* (No. 470) “may he not become,” *má sma bhūt* “may he not become.”

लिङ्निमित्ते लृङ् क्रियातिपत्तौ । ३ । ३ । १३६ ।

हेतुहेतुमद्भावादि लिङ्निमित्तं तच्च भविष्यत्यर्थे लृङ् क्रियाया
चिन्त्यता गम्यमानायाम् । अभविष्यत् । अभविष्यताम् । अभवि-
ष्यन् । अभविष्यः । अभविष्यतम् । अभविष्यत । अभविष्यम् ।
अभविष्याव । अभविष्याम । सुषुप्तिश्चेदभविष्यत् तदा सुभिसमभ-
विष्यत् । इत्यादि ज्ञेयम् । अतः सातत्यगमने । २ । अतति ।

No. 476.—WHERE THERE IS A REASON, such as the relation of cause and effect, FOR affixing LIṆ (No. 459), there let LRIN (No. 404) be affixed, WHEN THE NON-COMPLETION OF THE ACTION is to be understood.

This tense (the conditional) takes the following form—*abhaviṣyat* (Nos. 457, 420, 435, 433, 169, and 438) "he would become," *abhaviṣyatām* (No. 446) "they two would become," *abhaviṣyaṇ* "they would become," *abhaviṣyaḥ* "thou wouldst become," *adhaviṣyātum* "you two would become," *abhaviṣyata* "you would become," *abhaviṣyam* "I would become," *abhaviṣyā-
tes* "we two would become," *abhaviṣyāma* "we would become."

"If there had been good rain, then there would have been plenty of food;"—or "If there were to be good rain, then there would be plenty of food;"—to apprehend the force of the conditional, let this and the like sentences be understood.

[In these renderings, let it be observed, there is an eye to the "non-completion of the action"—that is to say, it is implied that there was not good rain, nor consequent plenty:—or that the occurrence of good rain is dubious, and the desirable consequence equally so.]

The verb *at*, "to go on continuously," (which, in the catalogue of roots, is written *atu*—with a supernumerary or indicative letter termed an *anubandha*) is next to be conjugated:—*atati* (No. 419) he goes."

अत आदेः । ७ । ४ । ७० ।

अभ्यासस्यादेरतो दीर्घः स्यात् । अत । अततुः । अतुः ।

आतिथ । आतथुः । आत । आत । आतिथ । आतिम । अति
अतिष्यति । अतत् ।

No. 477.—Let there be a long vowel in the room OF SH INITIAL in a reduplicate (No. 427). Thus, in the 2nd pret., we *āta* (No. 424) "he went," *āt* "they two went," *ātuk* "went," *ātitha* (No. 433) "t u test," *ātathuk* "you two went," *āta* "you went," *āta* "I went," *ā* "we two went," *ātima* went."

In the 1st fut. we have *ātithā* (No. 437) "he will go," 2nd *ātishyati* (No. 440) "he will go," and imp. *ātatu* (No. 443) him go."

आडजादीनाम् । ६ । ४ । ७२ ।

अजादेरङ्गस्याङ्लुङ्लङ्लङ् । आतत् । अतेत् । अत्या
अत्यास्ताम् । लुङि सिचि इडागमे कृते ।

No. 478.—Let *āt* be the augment OF WHAT inflective base WITH A VOWEL, when *luh*, *lah*, or *lih* follows. Thus we 1st pret. *ātāt* "he went," potential—*ātet* (No. 463) "he may benedictive *atyāt* (No. 467) "may he go," *atyāstām* "may two go."

When *luh* (No. 468) is affixed, and *sich* (No. 472) follows the augment *if* (No. 433) has been attached—we look forward

अतिसिचोऽपृक्ते । ७ । ३ । ६६ ।

विद्यमानात् सिचोऽस्तेष्व परस्यापृक्तस्य हल ईडागमः ।

No. 479.—Let *if* be the augment OF AN AFFIX CONSISTING OF A SINGLE (No. 199) consonant coming AFTER *SICH* actually sent (unelided) OR AFTER the verb AS "to be."

इट ईटि । ८ । २ । २८ ।

इटः परस्य सस्य लोपः स्यादीटि । सिचलोप एकादेशे
वाच्यः । आतीत् । आतिष्ठात् ।

No. 480.—WHEN *if* (No. 479) FOLLOWS, let there be a of *s* coming AFTER *if* (No. 433).

[This elision of *s* (*sich*), being directed by a rule in one of the last three chapters of the grammar (No. 39), is not recognised by No. 479—which therefore acts as if the *sich* were positively present.] "It should be stated that the elision of *sich* is recognised as having taken place, in the case where a single substitute comes" (in the room of more than one element; as, for instance, when long *i* comes, by No. 55, in the room of *i* + *l*): so that we have *dti* + *lt* = *dtē* "he went," *dtish/dm* (Nos. 446, 169, and 78) "they two went."

सिञ्जभ्यस्तविदिभ्यश्च । ३ । ४ । १०६ ।

विद्योऽभ्यस्ताद्विदेश्च परस्य हित्संबन्धिनो मेर्जुस् । आतिषुः ।
आतीः । आतिष्ठस् । आतिष्ठ । आतिषस् । आतिष्य । आतिष्यम् ।
आतिष्यात् । विधु गत्याम् । ३ ।

No. 481.—Let there be *jus* instead of *jhi* belonging to a tense designated by an *l* (No. 404) with an indicatory *h*, when it comes AFTER *SICH* (No. 472) OR A REDUPLICATED verb, OR the root *VID* "to know." Thus *dtishuh* "they went," *dtih* (Nos. 479 and 480) "thou wentest," *dtish/am* "you two went," *dtish/a* "you went," *dtisham* "I went," *dtish/oa* "we two went," *dtishma* "we went."

Conditional—*dtishyat* (No. 476) "he would go." The verb *shidh* (*shidhu*) "to go" is next to be conjugated.

ह्रस्वं लघु । १ । ४ । १० ।

No. 482.—Let a SHORT vowel be termed "LIGHT" (*laghu*).

संयोगे गुरु । १ । ४ । ११ ।

संयोगे परे ह्रस्वं गुरु ।

No. 483.—WHEN a CONJUNCT consonant FOLLOWS, let a short vowel be termed "HEAVY" (*guru*).

दीर्घं च । १ । ४ । १२ ।

गुरु स्यात् ।

No. 484.—AND let a LONG vowel be termed "heavy" (*guru*).

पुगन्तलघुपधस्य च । ७ । ३ । ८६ ।

पुगन्तस्य लघूपधस्य चाङ्गस्येको गुणः सार्वधातुकार्धधातुकयोः ।
धात्वादेरिति सः । सेधति । षत्वम् । सिषेध ।

No. 485.—AND let there be *guna* in the room OF the *ik* of THAT inflective base WHICH ENDS WITH the augment PUK (No. 749) OR which HAS A “LIGHT” vowel (No. 482) as its PENULTIMATE letter (No. 296), when a *sārvadhātuka* or an *ārdhadhātuka* affix follows.

According to No. 280, *s* is substituted for the *sh* initial in the root—and we have *sedhati* “he goes.” In the 2nd pret., the substituted *s* being again changed to *sh* (by No. 169), we have *sishedha* (No. 424) “he went.”

असंयोगाल्लिट् कित् । १ । २ । ५ ।

असंयोगात् परोऽपिलिट् कित् स्यात् । सिषिधतुः । सिषिधुः ।
सिषेधिथ । सिषिधथुः । सिषिध । सिषेध । सिषिधिव । सिषिधिम ।
सेधिता । सेधिष्यति । सेधतु । असेधत् । सेधेत् । सिध्यात् ।
असेधीत् । असेधिष्यत् । एवं चित्ती संज्ञाने । ४ । शुच शोके । ५ ।
गद व्यक्तायां वाचि । ६ । गदति ।

No. 486.—Let a substitute of LIT, (No. 423), NOT coming AFTER A CONJUNCT consonant and not distinguished by an indicative *p*, be held to have AN INDICATORY K (No. 467). Thus *sishidhatuh* “they two went,” *sishidhuh* “they went,” *sishedhitha* (No. 433) “thou wentest,” *sishidhuthuh* “you two went,” *sishidha* “you went,” *sishedha* “I went,” *sishidhiva* (No. 433) “we two went,” *sishidhima* “we went,” 1st fut. *sedhitā* (No. 437) “he will go,” 2nd fut. *sedhishyati* (No. 440) “he will go,” imp. *sedhatu* (No. 443) “let him go,” 1st pret. *asedhat* (No. 458) “he went,” pot. *sedhet* (No. 463) “he should go,” benedictive *sidhyāt* (No. 467) “may he go,” 3rd pret. *asedhit* (No. 480) “he went,” cond. *asedhishyat* (No. 476) “he would go.”

In the same way are conjugated *chit* (*chitt*) “to think,” and *śuch* (*śucha*) “to grieve.”

The word *gad* (*gada*) “to speak plainly” is next to be conjugated, which makes *gadati* “he speaks.”

नैर्गद्नदपतपदधुमास्यतिहन्तिवातिवातिद्रातिष्वा-
तिवपतिवहतिशाम्यतिचिनोतिदेग्धिषु च । ८।४।१७।

उपसर्गस्यान्निमित्तात् परस्य नैर्गो गदादिषु परेषु । प्रणिगदति ।

No. 487.—Let cerebral *n* be the substitute of the dental *n* OF the prefix NI, following a cause for such change (No. 157) standing in an *upasarga* (No. 47), WHEN the verbs *gad* &c. FOLLOW—these being *GAD* “to speak,” *NAD* “to be happy,” *PAT* “to fall,” *PAD* “to go,” the verbs termed *GHU* (No. 662), *MĀ* “to measure,” *SHO* “to destroy,” *HAN* “to kill,” *YĀ* “to go,” *VĀ* “to blow,” *DRĀ* “to flee,” *RSĀ* “to eat,” *VAP* “to weave,” *VAH* “to bear,” *ŚAM* “to be tranquil,” *CHI* “to collect,” AND *DIH* “to anoint.” Thus we have *pranigadati* “he speaks loudly.”

कुपोषुः । ७।४।६२।

अभ्यासकवर्गहकारयोश्चवर्गादेशः ।

No. 488.—Let a letter of THE PALATAL CLASS be the substitute OF a letter of THE GUTTURAL CLASS, OR OF H, in a reduplicate (No. 427).

अत उपधायाः । ७।२।११६।

वृद्धिः स्याद्वृत्तिरिति च प्रत्यये । अगाद । अगदतुः । अगदुः ।
अवदिय । अगदयुः । अगद ।

No. 489.—Let there be *vṛiddhi* in the room OF A PENULTIMATE SHORT A, when an affix, distinguished by an indicatory *ne* or *n*, follows. Thus we have, in the 2nd pret., *jagāda* (No. 488 and 424) “he spoke,” *jagadatuḥ* “they two spoke,” *jagaduh* “they spoke,” *jagadītha* (No. 433) “thou spoked,” *jagadathuḥ* “you two spoke,” *jagada* “you spoke.”

यक्षुत्तमो वा । ७।१।६१।

क्षिप् स्यात् । अगाद । अगद । अगदिष । अगदिम । गदिना ।
गदिष्यति । गदतु । अगदत् । गदेत् । गद्यात् ।

No. 490.—Let *ṆAL* (No. 424), *ṭ*
person (No. 416), be OPTIONALLY

of :

१. Thus we have either *jagāda* or *jagada* "I spoke," *jagadiva* "we two spoke," *jagadima* "we spoke." In the 1st fut. *gaditā* (No. 437) "he will speak," 2nd fut. *gadishyati* (No. 440) "he will speak," imp. *gadatu* (No. 443) "let him speak," 1st pret. *agadat* (No. 458) "he spoke," pot. *gadet* (No. 463) "he may speak," benedictive *gadyāt* (No. 467) "may he speak."

अतो हलादेर्लघोः । ७ । २ । ७ ।

हलादेर्लघोर्वृद्धिर्बेडादौ परस्मैपदे सिचि । अगादीत् । अगदीत् ।
अगदिष्यत् । यद् अय्यत्ते शब्दे । ७ ।

No. 491.—Let *vridhhi* be optionally the substitute of a "LIGHT" A (No. 482) PRECEDED BY A CONSONANT, when *sich* follows, and a *parasmaipada* affix preceded by the augment *i* (No. 433). Thus we have, 3rd pret, *agādīt* or *agadīt* (No. 480) "he spoke," cond. *agadishyat* (No. 476) "he would speak."

The verb *ṇad* (*ṇada*) "to sound inarticulately" is next to be conjugated.

णो नः । ६ । १ । ६५ ।

धात्वादेर्णस्य नः । णोपदेशस्त्वनर्दनाटिनाद्याध्दन्कनूनृतः ।

No. 492.—Let there be dental *n* in the room of cerebral *ṇ* initial in a root.

With the exception of *nard* "to sound," *naṣ* "to dance," *nāth* "to beg," *nādḥ* "to beg," *nand* "to thrive," *nakk* "to destroy," *nrī* "to lead," and *nrīt* "to dance," all the verbs that begin with *n* have a cerebral *ṇ* in the original enunciation.

उपसर्गादसमासेऽपि णोपदेशस्य । ८ । ४ । १४ ।

उपसर्गस्थान्निमित्तात् परस्य णोपदेशस्य धातोर्नस्य यः । प्रणदति ।
प्रणिनदति । नदति । ननाद ।

No. 493.—Let cerebral *ṇ* be the substitute of the dental *n* of WHAT root HAS cerebral *ṇ* IN ITS ORIGINAL ENUNCIATION, when it comes AFTER a cause of such change standing in AN UPASARGA (No. 452), EVEN THOUGH THE COMPOUND BE NOT A SAMĀSA (No.

381). Thus we have *pranadati* "he shouts," *praninadati* (No. 487) "he shouts."

The simple verb is conjugated thus:—*nadati* "he sounds," *nandā* "he sounded."

अत एकद्वयमर्थेऽनादेशादेशिर्निति । ६ । ४ । १२० ।

तिङ्निमित्तादेशादिकं न भवति यदङ्गं तदवयवस्यासंयुक्तद्वय-
वयवस्यैव अन्वयमभ्यासलोपश्च किति लिति ।

No. 494.—WHEN a substitute of *LIṬ*, regarded as having an indicatory *ḥ* (No. 486), FOLLOWS, then there shall be the substitution of *s* in the room OF SHORT A, standing BETWEEN SIMPLE CONSONANTS, which forms a part OF WHAT inflective base DOES NOT BEGIN WITH A SUBSTITUTE (in the room of the letter of reduplication—No. 488—) caused by *liṭ*; and there shall be elision of the reduplicate.

वक्षि च सेटि । ६ । ४ । १२१ ।

अमुक्तं स्यात् । नेदिष । नेदथुः । नेद । ननाद । ननद ।
नेदिष । नेदिम । नदिता । नदिष्यति । नदतु । अनदत् । नदेत् ।
नदत् । अनदीत् । अनदीत् । अनदिष्यत् । दुनदि समृद्धौ । ८ ।

No. 495.—AND WHEN *THAL* (No. 424) FOLLOWS WITH IT, (No. 433), let what is mentioned above (No. 494) take place.

Thus—*neditha* "thou didst sound," *nedathuk* "you two did sound," *neda* "you did sound," *nandā* or *nanada* (No. 490) "I did sound," *nediva* "we two did sound," *nedima* "we did sound,"—*naditā* "he will sound," *nadishyati* "he will sound," *nadatu* "let him sound," *anadat* "he sounded," *nadet* "he may sound," *nadyat* "may he sound," *andakt* or *anadt* (No. 491) "he sounded," *anadishyut* "he would sound."

The verb *nand* "to thrive" is next to be conjugated. In the original enunciation this root appears in the form of *funadī*.

आदिर्निटुस्यः । १ । ३ । ५ ।

उपदेशे धातोराद्या एते इतः स्युः

No. 496.—Let *NI* AND *TU* AND *PU*, INITIAL in a root in its original enunciation (in the catalogue of roots) be indicative.

इदितो नुम् धातोः । ७।१।५८।

नन्दति । ननन्द । नन्दिता । नन्दिष्यति । नन्दतु । अनन्दत् ।
नन्देत् । नन्द्यात् । अनन्दीत् । अनन्दिष्यत् । अर्च पूषायाम् । ६।
अर्चति ।

No. 497.—Let *NUM* be the augment OF A ROOT WHICH HAS AN INDICATORY SHORT *I* (as *funadi* has). As the augment has an indicative *m* (No. 265), it is subjoined to the last vowel—and thus we have *nandati* “he thrives,” *nananda* “he throve,” *nanditā* “he will thrive,” *nandishyati* “he will thrive,” *nandatu* “let him thrive,” *anandat* “he throve,” *nandet* “he may thrive,” *nandyāt* “may he thrive,” *anandit* “he throve,” *anandishyat* “he would thrive.”

The verb *arch* (*archa*) “to worship” is next conjugated:—
archati “he worships.”

तस्मान्नुद्दिष्टः । ७।४।७१।

द्विहलो धातोर्दीर्घाभूतात् परस्य नुद् स्यात् । आनर्च । आनर्चतुः ।
अर्चिता । अर्चिष्यति । अर्चतु । आर्चत् । अर्चेत् । अर्च्यात् ।
आर्चीत् । आर्चिष्यत् । व्रज गतो । १० । व्रजति । वज्रात् ।
व्रजिता । व्रजिष्यति । व्रजतु । अव्रजत् । व्रजेत् । व्रज्यात् ।

No. 498.—Let *NUṬ* be the augment (of the short *a*) OF what root contains A DOUBLE CONSONANT, AFTER THAT lengthened (reduplicate derived from No. 477). Thus we have *anarcha* (No. 103) “he worshipped,” *anarchatuh* “they two worshipped,” *architā* “he will worship,” *archishyati* “he will worship,” *archatu* “let him worship,” *archat* (No. 478) “he worshipped,” *archet* “he may worship,” *archyāt* “may he worship,” *archit* “he worshipped,” *archishyat* “he would worship.”

The verb *vraj* (*vraja*) “to go” makes *vrajati* “he goes,” *vavrāja* (No. 428) “he went,” *vrajitā* “he will go,” *vrajishyati*

"he will go," *vrajaṭu* "let him go," *avrajat* "he went," *vrajat* "he may go," *vrajyāt* "may he go."

बद्ब्रजवृक्षनास्याचः । ७ । २ । ३ ।

यथामचो वृद्धिः सिचि परस्मैपदेषु । चत्राचीत् । चत्रविध्यत् ।
कटे चर्वाचरखयोः । ११ । कटति । कटाट । कटिता । कटिष्यति ।
कटतु । चकटत् । कटेत् । कट्यात् ।

No. 499.—Let *vriddhi* (without the option allowed by No. 491) be the substitute OF THE VOWEL OF these—viz, VAD "to speak," VRAJ "to go," AND OF WHAT inflective base ENDS IN A CONSONANT, when *sich* (No. 472) follows, and the *parasmai-pada* affixes. Thus *avrajīt* "he went," *avrajishyat* "he would go."

The verb *kaṣ* (*kaṣe*) "to rain or to appear" makes *kaṣati* "it rains," *chakāṣa* (No. 488) "it rained," *kaṣitā* "it will rain," *kaṣishyati* "it will rain," *kaṣatū* "let it rain," *akaṣat* "it rained," *kaṣet* "it may rain," *kaṣyāt* "may it rain."

हृम्यनाक्षयश्चसजायविष्येदिताम् । ७ । २ । ५ ।

हृमयान्तस्य क्षयादेर्यन्तस्य स्वयतेरेदितश्च वृद्धिर्नेडादौ सिचि ।
चकटीत् । चकटिष्यत् । गुप् रक्षणे । १२ ।

No. 500.—*Vriddhi* (No. 499) shall not be the substitute OF WHAT ENDS IN H, or M, or Y, NOR OF the roots KSHAN "to kill," ŚWAS "to breathe," JĀGRĪ "to wake," NOR OF those ending with the affix *ṛi* (No. 747), NOR OF ŚWI "to increase," NOR OF WHAT root IS DISTINGUISHED BY AN INDICATORY E, when *sich*, preceded by the augment *iḥ* (No. 433), follows. Thus *kaṣe* makes *akaṣit* "it rained," *akaṣishyat* "it would rain."

The verb *gup* (*gupi*) "to protect" is next to be conjugated.

गुपूधूपविच्छिपविपनिभ्य आयः । ३ । १ । २८ ।

स्वाय ।

No. 501.—The affix *āya* comes AFTER GUP "to protect," DHŪP "to heat," VICHCCH "to approach," PAṆ "to praise," AND PAṆ "to praise"—their sense remaining unaffected by it.

सनाद्यन्ता धातवः । ३।१।३२।

सनादयः कर्मणिङन्ताः प्रत्यया अन्ते येषां ते धातुसंज्ञकाः ।
धातुत्वान्नडादयः । गोपायति ।

No. 502.—Let those words be called DHĀTU (i. e. verbal roots), AT THE END OF WHICH ARE THE (twelve) AFFIXES BEGINNING WITH SAN (III. 1. 5.) and ending with *niś*, which occurs in the aphorism III. 1. 30. (No. 560). Since the words so ending are considered as roots, they take the tense-affixes *laṭ* &c. The affix *āya* (No. 501) being one of the twelve, we have *gopāyati* "he protects."

आयादय आर्धधातुके वा । ३।१।३१।

आर्धधातुकविवक्षायामायादयो वा स्युः ।

No. 503.—When it is desired to express one's self WITH AN ĀRDHADHĀTUKA affix, let ĀYA AND THOSE THAT FOLLOW IT (in the list of twelve—No. 502), viz : *tyaś*, III. 1. 29., and *niś* (No. 560), be OPTIONALLY affixed.

कास्यनेकाच आम् वक्तव्यः । लिटि । आसृकासोराम्बिधानान्मस्य
नेत्वम् ।

No. 504.—"AM SHOULD BE MENTIONED as the affix OF the verb KĀS 'to shine,' AND OF WHAT verb HAS MORE THAN ONE VOW-EL," when *liṭ* follows.

That the *m* of this affix is not indicative is ascertained by the direction that *ām* shall be applied to *ās* "to sit," and *kās* "to shine," (its application to which would be useless if the *m* were indicative :—see Nos. 265 and 55).

अतो लोपः । ६।४।४८।

आर्धधातुकोपदेशे यददन्तं तस्यातो लोप आर्धधातुके ।

No. 505.—When an ārdhadhātuka affix follows, there is ELISION OF the SHORT A of that which ends in short *a* at the time when the ārdhadhātuka affix is directed to be attached.

आमः । २।४।८१।

आमः परस्य लुक् ।

No. 506.—Let there be a blank (*luk*—No. 209) in the room of what (tense-affix) comes AFTER *ām* (No. 504).

छम् चानुप्रयुज्यते खिटि । ३ । १ । ४० ।

आमन्तालिट्पराः कृम्वस्तयोऽनुप्रयुज्यन्ते । तेषां द्वित्वादि ।

No. 507.—AND after what ends with *ām* (No. 506), the verbs implied in the *pratyādhāra* कृम्व् (which is held to imply *kṛi* “to do,” *bhūi* “to become,” and *as* “to be”), FOLLOWED BY *liṭ*, ARE ANNEXED.

These auxiliaries undergo reduplication (No. 426) and the other consequences of taking the affixes denoted by *liṭ*.

उरत् । ७ । ४ । ६६ ।

अभ्यासश्चर्यस्यात् । वृद्धिः । गोपायांचकार । द्वित्वात् परत्वा-
द्यसि प्राप्ते ।

No. 508.—SHORT A is the substitute OF *ri* (or *ṛi*) in a reduplicate. Thus the root *kṛi*, having substituted *vṛiddhi* by No. 202, becomes *chakāra* (Nos. 488 and 424); and this, subjoined to *gop* (altered by Nos. 501 and 504), gives *gopdyānchakāra* (Nos. 94 and 97) “he protected.”

In forming the dual of this person (*kṛi* + *atus*) the change of *ri* to *yan* first presenting itself, because the aphorism directing it (No. 21) is posterior (No. 132) to that (No. 426) which directs the reduplication—we look forward.

द्विर्घनेऽचि । १ । १ । ५६ ।

द्वित्वनिमित्तेऽचि अच आदेशो न द्वित्वे कर्तव्ये । गोपायां

No. 509.—WHEN (an affix beginning with) A VOWEL FOLLOWS THAT IS A CAUSE OF REDUPLICATION, a substitute shall not take the place of a preceding vowel, whilst the reduplication is yet to be made. But, the reduplication having been made, the substitute may then take place, and thus we have *gopdyānchakratuh* “two protected.”

एकाच उपदेशेऽनुदात्तात् । ७।२।१० ।

उपदेशे यो धातुरेकाचनुदात्तश्च तत आर्धधातुकस्येन ।

ऊदन्तेयैतिरुह्यशीलुनुश्विडीङ्मिभिः ।

वृङ्वृज्भ्यां च विनेकाचोऽचन्तेषु निहताः स्मृताः ॥

चान्तेषु शक्तेः । चान्तेषु एध्मुध्रिध्वध्विध्वसिध्वः षट् । का
प्रच्छेकः । चान्तेषु त्यञ्निञ्भञ्मञ्भुञ्भ्रञ्भस्मञ्स्वञ्ज्यञ्जृ
ञ्ज्विचिस्वञ्जृसञ्जृत्तञ्जः पञ्चदश । दान्तेषु अद् चुद् छिद् छिद्
नुद् पद्य भिद् विद्य विन्द् विन्द् शद् सद् स्विद्य स्कन्दिहदी षेत्
धान्तेषु कृध् चुध् बुध् बन्ध् युध् रुध् राध् व्यध् शुध् साध् नि
एकादश । नान्तेषु मन्यह्नो द्वौ । पान्तेषु आप् छिप् कुप्
तिप् तृप् दृप् लिप् लृप् षण्णप्स्वण्णप्स्त्रयोदश । भा
यभ्रभलभस्त्रयः । मान्तेषु गम्नम्यम्रमश्चत्वारः । शा
कृष् दंश् दिश् दृश् मृश् रिश् रुश् लिश्विश्वसृशो दश । वा
कृष् त्विष् तुष् द्विष् दुष् पुष् पिष् विष् शिष् शुष् स्लिष् एकाद
सान्तेषु घस्वसती द्वौ । हान्तेषु दह् दिह् दुह् नह् मिह्
लिह्वहोऽष्टौ ।

अनुदात्ता हलन्तेषु धातवस्त्यधिकं यत्नम् ।

गोपायांचकर्थ । गोपायांचक्रथुः । गोपायांचक्र । गोपायांचक्र
गोपायांचकृष । गोपायांचकृम । गोपायांचभूष । गोपायामास । जुगे
जुगुपतुः । जुगुपुः ।

No. 510.—If (No. 433) shall not be the augment of an *dhātuka* affix coming AFTER WHAT root, IN AN ORIGINAL ENU
ATION, HAS A SINGLE VOWEL AND IS GRAVELY ACCENTED.

With the exception of roots ending in *ú* and *rí*, and with
exception of the roots *yu* "to mix," *ru* "to sound," *kahnu*
whet," *śu* "to sleep," *śhnu* "to distil," *nu* "to praise," *kahu*
sneeze," *śvi* "to increase," *śfi* "to fly," and *śri* "to serve,"
śri (*śriś*) "to serve," and *śri* (*śriś*) "to " or " what roots,

taining a single vowel, are among those that end in a vowel, are called "gravely accented."

(Among monosyllables terminated by consonants, that have their efficient vowels "gravely accented," there are)—of those that end in *k*, one only—viz. *śak* (*śaklri*) "to be able:"—of those that end in *ch*, six—viz. *pach* "to cook," *much* "to be free," *rich* "to purge," *vach* "to speak," *vich* "to differ," and *sich* "to sprinkle:"—of those that end in *chh*, one only—viz. *prachchh* "to ask:"—of those that end in *j*, fifteen—viz. *tyaj* "to abandon," *nij* "to cleanse," *bhāj* "to serve," *bhañj* "to break," *bhuj* "to enjoy," *bhrasj* "to fry," *masj* "to merge," *yaj* "to sacrifice," *yuj* "to join," *ruj* "to be sick," *rañj* "to colour," *vijir* "to differ," *svaṇj* "to embrace," *sañj* "to embrace," and *sriṇj* "to abandon:"—of those that end in *d*, sixteen, viz. *ad* "to eat," *kakud* "to pound," *khid* "to be distressed," *chhid* "to cut," *tud* "to torment," *nud* "to send," *pad* "to go," *bhid* "to break," *vid* "to be," *vid* "to consider," *vid* "to acquire," *śad* "to wither," *śad* "to wither," *śvid* "to sweat," *śkund* "to go," and *had* "to evacuate:"—of those that end in *dh*, eleven, viz. *krudh* "to be angry," *kakudh* "to be hungry," *budh* "to know," *bandh* "to bind," *yudh* "to fight," *rudh* "to obstruct," *rādth* "to accomplish," *vyadh* "to pierce," *śudh* "to be pure," *śddh* "to accomplish," and *śidh* "to be accomplished:"—of those that end in *n*, two, viz. *man* "to think," and *han* "to kill:"—of those that end in *p*, thirteen, viz. *ap* "to obtain," *kship* "to throw," *chhup* "to touch," *tap* "to inflame," *tip* "to drop," *trip* "to be satisfied," *drip* "to be proud," *lip* "to smear," *lup* "to disturb," *vap* "to sow," *śap* "to vow," *śwap* "to sleep," and *śrip* "to creep:"—of those that end in *bh*, three, viz. *yabh* "to copulate," *rabh* "to begin," and *labh* "to acquire;"—of those that end in *m*, four, viz. *gam* "to go," *nam* "to bow," *yam* "to stop," and *ram* "to sport:"—of those that end in *ś*, ten, viz. *kruś* "to cry aloud," *daśś* "to bite," *diś* "to show," *driś* "to see," *śriś* "to perceive," *riś* "to hurt," *ruś* "to hurt," *liś* "to lessen," *viś* "to enter," and *śpriś* "to touch:"—of those that end in *śh*, eleven, viz. *kriśh* "to attract," *twiśh* "to shine," *tush* "to be satisfied," *dwiśh* "to hate," *dush* "to do wrong," *push* "to cherish," *piśh* "to grind," *viśh* "to pervade," *śiśh* "to hurt," *śuśh* "to dry,"

and *ślish* "to embrace:"—of those that end in *s*, two, viz. *ghas* "to eat," and *vas* "to dwell:"—of those that end in *h*, eight, viz. *dah* "to burn," *dih* "to smear," *duh* "to milk," *nah* "to tie," *mih* "to urine," *ruh* "to ascend," *lih* "to lick," and *vah* "to bear."

Thus the gravely accented roots, among those ending in consonants, are a hundred and three.

The root *kṛi*, being gravely accented, falls under this rule and does not take the augment *i*—so that we have *gopdyānchakartha* "thou didst protect," *gopdyānchakrathuh* "you two protected," *gopdyānchakra* "you protected," *gopdyānchakāra* "I protected," *gopdyānchakriva* "we two protected," *gopdyānchakṛima* "we protected." The same tense may be conjugated thus—*gopdyāmbabhiva* (No. 507) "he protected," or *gopdyāmdsa* "he protected." On the option allowed by No. 503, it may also be conjugated thus—*jugopa* (Nos. 426 and 488) "he protected," *jugupathuh* (No. 486) "they two protected," *jugupuh* "they protected."

स्वरतिस्त्रुतिस्त्रयतिधूञूदितो वा । ७ । २ । ४४ ।

स्वरत्यादेर्द्वितश्च परस्य बलादेरार्धधातुकस्येद्धा स्यात् । जुगो-
पिथ । जुगोप्य । गोपायिता । गोपिता । गोप्ता । गोपायिष्यति ।
गोपिष्यति । गोप्स्यति । गोपायत् । अगोपायत् । गोपायेत् ।

No. 511.—*I* (No. 433) shall be OPTIONALLY the augment of an *ārdhadhātuka* affix beginning with *val* coming AFTER the verbs *swṛi* &c.—viz. *SWṚI* "to sound," *SHŪ*—whether of the 2nd or 4th class of verbs—Nos. 589 and 669—"to bring forth," and *DHŪ* "to agitate," AND after WHAT root HAS AN INDICATORY LONG Ū. As the root *gupṛi* has an indicatory *ū*, it thus makes either *jugopitha* or *jugoptha* "thou didst protect," *gopdyitā* or *gopitā* (No. 503) or *gopitā* "he will protect," *gopdyishyati* or *gopishyati* or *gopsyati* "he will protect," *gopdyatu* (the option of No. 503 not presenting itself here) "let him protect," *agopdyat* "he protected," *gopdyet* "he may protect."

नेटि । ७ । २ । ४४ ।

इडादौ सिचि हलन्तस्य वृद्धिर्न । अगोपायीत् । अगोपीत् ।
अगोप्सीत् ।

No. 512.—WHEN *sich*, PRECEDED BY IT, follows, *vṛiddhi* (No. 499) shall NOT be the substitute of a root ending in a consonant. Thus we have *agopáyit* or *agopít*, or (when the *if* is omitted under the option allowed by No. 511) *agaupesti* "he protected."

ऋद्धो ऋद्धि । ८ । २ । २६ ।

ऋलः परस्य सस्य लोपो ऋलि । अगोप्ताम् । अगोप्सुः । अगोप्सीः ।
अगोप्सम् । अगोप् । अगोप्सम् । अगोप्सव । अगोप्सम् । अगोपायिष्यत् ।
अगोपिष्यत् । अगोप्स्यत् । चि चये । १३ । चयति । चिचय ।
चिचयतुः । चिचियुः । एकाच इति निषेधे प्रप्ते ।

No. 513.—Let there be elision of what *s* comes AFTER a JHAL, WHEN a JHAL FOLLOWS. Thus *agaupstām* "they two protected," *agaupstuh* "they protected," *agaupstih* "thou didst protect," *agaupstam* "you two protected," *agaupsta* "you protected," *agaupstam* "I protected," *agaupstava* "we two protected," *agaupstma* "we protected," *agopáyishyat* or *agopishyat* (No. 503) or *agopasyat* (No. 511) "he would protect."

The next verb to be conjugated is *kshi* "to wane," which makes *kshayati* "he wanes," *chiksháya* "he waned," *chikshiyatuh* (No. 220) "they two waned," *chikshiyuh* "they waned."

A prohibition (of the augment *if*—No. 433) having presented itself in rule No. 510, we look forward.

हसृष्टृस्तृद्रुसृश्रुवो लिटि । ७ । २ । १३ ।

क्वादिभ्य एव लिट् इयन् स्यादन्यस्मादनिटोऽपि स्यात् ।

No. 514.—It is only AFTER the verbs *kṛi* &c. viz.—*KṚI* "to make," *SṚI* "to go," *BHṚI* "to nourish," *VṚI* "to choose," *SHṬU* "to praise," *DRU* "to run," *SRU* "to drop," and *ŚRU* "to hear," that *if* (No. 433) shall not be the augment, WHEN it is *LIT* that FOLLOWS;—after another verb, though it be one (No. 510) that has not *if*, (when followed by a different *ārdhadhātuka* affix,) the augment shall come, (if *lit*, beginning with *val*, follows).

अपस्ताखत् थल्यनिटो नित्यम् । ७।२।६१।

उपदेशेऽजन्तो यो धातुस्तासौ नित्यानिट् ततस्थल इव ।

No. 515.—AFTER a root which ends in A VOWEL in its original enunciation, and which is ALWAYS DEVOID OF the augment *if* when *tási* (No. 435) follows,—THAL (No. 424), LIKE *TÁSI*, shall not have the augment *if*.

उपदेशेऽत्वतः । ७।२।६२।

उपदेशेऽकारवान् यस्तासौ नित्यानिट् ततः परस्य थल इव स्यात् ।

No. 516.—When a root (ending in a consonant), WITH SHORT A as its vowel IN THE ORIGINAL ENUNCIATION, is always devoid of the augment *if* when followed by *tási*, then *thal*, coming after that root, shall not have the augment *if*.

ऋतो भारद्वाजस्य । ७।२।६३।

तासौ नित्यानिट् ऋदन्तादेव थलो नेऽभारद्वाजस्य मते ।
तेनान्यस्य स्यादेव । अयमच संयहः ।

अजन्तोऽकारवान् वा यस्तास्यनिट् थलि वेड्यम् ।

ऋदन्त ईटुङ्गित्यानिट् क्राद्यन्यो लिटि सेड्वेत् ।

चिच्चिय । चिच्चेथ । चिच्चियथुः । चिच्चिय । चिच्चाय । चिच्चय ।
चिच्चियिव । चिच्चियिम । चिच्चेता । चिच्चेप्यति । चिच्चयतु । चिच्चयत् । चिच्चेत् ।

No. 517.—In the opinion of BHÁRADWÁJA, it is only AFTER a root which ends in SHORT *ri*, always devoid of the augment *if* when *tási* follows, that *thal* shall not have the augment *if*. Hence *if* should be the augment of any other verb (in *Bhāradwāja's* opinion—in deference to which Nos. 515 and 516 are considered optional).

Here follows a couplet containing a synopsis of these rules relating to the augment *if*. What root ends in a vowel, or (ending in a consonant) has a short *a*, if it be devoid of *if* when *tási* follows, may optionally have *if*, when *thal* follows. "What ends in short *ri*

is, under the same circumstances, always devoid of *if*. Any verb, except *kṛi* &c. (No. 514), should have *if*, when *liṣ* follows (the foregoing option in the case of *that* being borne in mind)."

Thus we have either *chikshayitha* or *chikshetha* "thou didst wane," *chikshiyathuh* "you two waned," *chikshiya* "you waned," *chikshāya* or *chikshaya* "I waned," *chikshiyiva* "we two waned," *chikshiyima* "we waned," *kshatā* "he will wane," *ksheshyati* "he will wane," *kshayatu* "let him wane," *akshayat* "he waned," *akshayat* "he may wane."

अद्यत्सार्वधातुकयोर्दीर्घः । ७ । ४ । २५ ।

अद्यन्ताङ्गस्य दीर्घो यादौ प्रत्यये न तु कृत्सार्वधातुकयोः । सीयात् ।

No. 518.—Of an inflective base ending in a vowel, the LONG vowel shall be the substitute, when an affix, beginning with the letter *y*, follows; but NOT IF the affix be one of those called *KṚIT* (No. 329) OR a *SĀRVADHĀTUKA*. Thus *kshiyāt* "may be wane."

सिचि वृद्धिः परस्मैपदेषु । ७ । २ । १ ।

अद्यन्ताङ्गस्य वृद्धिः स्यात् परस्मैपदे सिचि । अक्षेयीत् । अक्षेप्यत् । तप संतापे । १४ । तपति । तताप । तेषुतुः । तेषुः । तेषिथ । ततप्य । तप्ता । तप्स्यति । तपतु । अतपत् । तपेत् । तप्यात् । अताप्यीत् । अताप्याम् । अतप्यत् । क्रमु पादविच्छेपे । १५ ।

No. 519.—Let *VRIDDHI* be the substitute of an inflective base ending in *ik*, WHEN *SICH* FOLLOWS AND THE *PARASMAIPADA* affixes ARE EMPLOYED. Thus *akshaiśhī* "he waned," *aksheshyat* "he would wane."

The next verb to be conjugated is *tap* (*tapa*) "to burn," which makes *tapati* "he burns," *tatāpa* "he burned," *tepatuh* (No. 494) "they two burned," *tepuh* "they burned," *tepiṭha* (No. 495) or (optionally without the augment *if*—No. 517—) *tataptha* "thou didst burn," *tapātā* "he will burn," *tapsyati* "he will burn," *tapyatu* "let him burn," *atapāt* "he burned," *tapet* "he may burn," *tapyāt* "may he burn," *atāpet* (No. 499) "he burned," *atāptām* (No. 513) "they two burned," *atapeyat* "he would burn."

The next verb to be conjugated is *kram* (*kramu*) "to walk."

वा आशब्दाशभसुक्रमुहसुचसिषुटिलषः । ३ । १ । ७० ।

गभ्यः श्यन् वा कर्तव्ये सार्वधातुके परे । पक्षे शप् ।

No. 520.—AFTER these verbs, in the active voice, viz. BHRÁś "to shine," BHLÁś "to shine," BHRAM "to whirl," KRAM "to walk," KLAM "to be sad," TRAS "to fear," TRUṭ "to cut," AND LASH "to desire," there is OPTIONALLY *śyan* (No. 669). On the other alternative there is *śap* (No. 419).

क्रमः परस्मैपदेषु । ७ । ३ । ७६ ।

क्रमो दीर्घः परस्मैपदे शिति । क्राम्यति । क्रामति । चक्राम ।
क्रमिता । क्रमिष्यति । क्राम्यतु । क्रामतु । चक्राम्यत् । चक्रामत् ।
क्राम्येत् । क्रामेत् । क्रम्यात् । चक्रमीत् । चक्रमिष्यत् । पा पाने । १६ ।

No. 521.—Let a long vowel be the substitute OF the vowel of the root KRAM, WHEN an affix with an indicatory ś FOLLOWS, and A PARASMAIPADA. Thus we have optionally (No 520) *krámyati* or *krámuti* "he walks," *chakráma* "he walked," *kramitá* "he will walk," *kramishyati* "he will walk," *krámyatu* or *krámatu* "let him walk," *akrámyat* or *akrámat* "he walked," *krámyet* or *krámet* "he may walk," *kramyát* "may he walk," *akramít* "he walked," *akra-mishyat* "he would walk."

The next verb to be conjugated is *pá* "to drink."

पात्राध्यास्यान्नादाणदृश्यर्तिसर्तिशदसदां पिबजिघ्र-
धमतिष्ठमनयच्छपश्यर्द्धधौशीयसीदाः । ७ । ३ । ७८ ।

पादीनां पिबादयः स्युरित्संचक्रशादो प्रत्यये । पिबादेशोऽदन्तस्तेन
न गुणः । पिबति ।

No. 522.—OF the verbs *pá* &c. viz. PÁ "to drink," GHRÁ "to smell," DHMÁ "to blow," SHṬHÁ "to stand," MNÁ "to acquire by study," DÁN "to give," DRÍś "to see," Ā "to go," ŚRĪ "to run," ŚAD "to wither," AND SHAD "to decay," let the substitutes be *piba* &c. (viz. PIBA, JIGHRA, DHAMA, TISHṬHA, MANA, YACHCHHA, PAŚYA, ĀICHCHHA, DHAU, ŚÍYA, AND ŚÍDA, when an affix, beginning with an indicatory ś, follows (—see No. 419).

The substitute *piba* ends in short *a* (not in *b*), hence there is not the substitution of *guna* (by No. 485), and we have *pibati* "he drinks."

घात औ बसः । ७ । १ । ३४ ।
पपो ।

No. 523.—AFTER a root ending in LONG *á*, there shall be AU instead of KAL (No. 424). Hence *papau* "he drank."

घातो खोप इटि च । ६ । ४ । ६४ ।
चखाद्योरार्धधातुभ्योः कृडिदिटोः परयोरातो लोपः । पपतुः ।
पुः । पपिथ । पपाथ । पपथुः । पप । पपो । पपिथ । पपिम ।
पता । पास्यति । पिबतु । अपिबत् । पिबेत् ।

No. 524.—There shall be ELISION OF LONG *á*, when an *ardha-
dhātuka* affix follows, beginning with a vowel and having an indi-
catory *k* or *á*, AND WHEN the augment IT FOLLOWS. Hence *papa-
ta* (No. 486) "they two drank," *papuh* "they drank," *papithu* or
(without the augment if—517—) *papitha* "thou didst drink," *pa-
patuh* "you two drank," *papa* "you drank," *papau* (No. 523) "I
drank," *papim* "we two drank," *papima* "we drank," *pátá* "he
will drink," *pásyati* "he will drink," *pibatu* (No. 522) "let him
drink," *apibat* "he drank," *pibet* "he may drink."

एचिङि । ६ । ४ । ६७ ।
घुषंसकानां मास्यादीनां च ण्वं स्यादार्धधातुके किति लिङि ।
प्यात् । गतिस्येति सिचो लुक् । अपात् । अपाताम् ।

No. 525.—Let there be a change to *z* of the vowel of the
verbs called *ghu* (No. 662), and of the verbs *má* "to measure,"
stá "to stand" &c. (No. 625), WHEN an *ardhadhātuka* substitute
of *LIT* (No. 465), with an indicatory *k*, FOLLOWS.

Thus *peyát* "may he drink." As there is elision (*luk*) of *sich*
by No. 473, we have *apát* "he drank," *apátam* "they two drank."

घातः । ३ । ४ । ११० ।
चिञ्जुकि आदन्तादेव मेर्जुस् ।

No. 526.—When elision (*luk*) of *sich* takes place (No. 473), AFTER what ends in LONG *á* only *jus* is the substitute of *jái* (No. 481).

उस्यपदान्तात् । ६ । १ । ८६ ।

अपदान्तादकारादुसि पररूपमेकादेशः । अपुः । अपास्यत् ।
स्ते हर्षन्त्ये । १० । स्लायति ।

No. 527.—WHEN US (No. 526) comes AFTER WHAT *a* or *é* is NOT FINAL IN A PADA (No. 20), the form of the subsequent vowel shall be the single substitute of both. Thus we have *apá + us* (No. 526) = *apuh* “they drank,” *apásyat* “he would drink.”

The next verb to be conjugated is *glai* “to be languid,” which makes *gláyati* “he is languid.”

आदेच उपदेशेऽशिति । ६ । १ । ४५ ।

उपदेशे एवन्तस्य धातोरात्वं न तु शिति । जलो । स्लाता । स्ला-
स्यति । स्लायतु । अस्लायत् । स्लायेत् ।

No. 528.—There shall be a substitution of LONG *á* for the final OF WHAT ROOT, IN THE ORIGINAL ENUNCIATION, ENDS IN ECH ; but NOT IF an affix with AN INDICATORY *ś* (such as *śap*) FOLLOWS. Thus as *śap* (No. 419) is not affixed when *liś* (No. 432) follows, the *ai* of *glai* becomes *á*, and then, by Nos. 523 and 41, we have *jaglau* “he was languid,” *glátá* “he will be languid,” *glásyati* “he will be languid,” *gláyatu* “let him be languid,” *agláyut* “he was lan-
guid,” *gláyet* “he may be languid.”

वान्यस्य संयोगादेः । ६ । ४ । ६८ ।

घुमास्यादेरन्यस्य संयोगादेर्धातोरात् यत्वं धार्धधातुके किति
लिङि । स्लेयात् । स्लायात् ।

No. 529.—Let there be OPTIONALLY a change to *e* of the long *á* OF any OTHER root, BEGINNING WITH A CONJUNCT consonant, than the roots called *ghu*, and the roots *má*, *sthá*, &c. (No. 625), when an *árdhadhátuka* substitute of *liś*, with an indicatory *k* (No. 465), follows. Thus we have *gleydt* or *gláydt* (No. 528) “may he be languid.”

यमरमनमार्ता सक् च । ७।२।७३।

एषां सक् स्यादेभ्यः सिच इद् स्यात् परस्मैपदेषु । अस्तासीत् ।
अस्तास्यत् । कृ कोटिल्ये । १८ । ह्वरति ।

No. 530.—OF these, viz. of the verbs YAM “to restrain,” RAM “to sport,” NAM “to bow,” AND what roots end in LONG Á, let SAK be the augment; AND let *if* be the augment of *sich* coming after these, when the *parasmaipada* affixes are employed. Thus *aglāsīt* (No. 479) “he was languid,” *aglāsyat* “he would be languid.”

Then next verb to be conjugated is *hupi* “to bend,” which makes *hwarati* “he bends.”

अतश्च संयोगादेर्गुणः । ७।४।१०।

अदन्तस्य संयोगादेर्गुणस्य गुणो लिटि । उपधाया वृद्धिः ।
अह्वार । अह्वारतुः । अह्वसुः । अह्वर्थे । अह्वरथुः । अह्वर । अह्वार ।
अह्वर । अह्वरिष । अह्वरिम । ह्वता ।

No. 531.—Let GUNA (notwithstanding Nos. 486 and 467) be the substitute OF WHAT inflective base ENDS IN SHORT RI AND BEGINS WITH A CONJUNCT consonant, when *li* follows.

After substituting *vridhhi* ultimate, by No. 489, we have *jahwāra* “he bent,” *jahwarau* “they two bent,” *jahwaruk* “they bent,” *jahwart* “I didst bend,” *jahwarathuh* “you two bent,” *jahwara* “you bent,” *jahwāra* or *jahwara* (No. 490) “I bent,” *jahwariva* “he bent,” *jahwarima* “we bent,” *ahwaratā* “he will bend.”

अद्विनोः स्ये । ७।२।७०।

अतो हन्तेश्च स्यस्येद् । ह्वरिष्यति । ह्वरतु । अह्वरत् । ह्वरेत् ।

No. 532.—Let *if* be the augment OF SYA (No. 435) AFTER what ends in SHORT RI, AND after the verb HAN “to kill.” Thus *ahwarishyati* “he will bend,” *ahwaratu* “let him bend,” *ahwarat* “he bent,” *ahwarat*, “he may bend.”

गुणोऽर्तिसंयोगाद्योः । ७।४।२६।

अतः संयोगादेर्दन्तस्य च गुणो यकि यादावार्धधातुके
डि च । ह्वर्यात् । अह्वार्षीत् । अह्वरिष्यत् । श्रु श्रवणे । १६ ।

No. 533.—Let GUNĀ be the substitute OF the verb *ṣi* “to AND OF WHAT BEGINS WITH A CONJUNCT consonant and ends short *ṛi*, when *yak* (No. 801) or an *ardhadhātuka* substitut *liṅ* (No. 465), beginning with *y*, follows. Thus *hvaryaṭ* “ma bend,” *ahvārshīṭ* “he bent,” *ahvarishyat* “he would bend.”

The next verb to be conjugated is *śru* “to hear.”

श्रुवः शृ च । ३ । १ । ७४ ।

श्रुवः श्र इत्यादेशः स्यात् । श्रुप्रत्ययश्च । श्रुणोति ।

No. 534.—OF *śru* let *śṛi* be the substitute, AND let ther the affix *śnu* (No. 687). Thus we have *śrinoti* (No. 235) hears.”

सार्वधातुकमपित् । १ । २ । ४ ।

अपित् सार्वधातुकं डिट् । श्रुतः ।

No. 535.—A SĀRVADHĀTUKA affix, WITHOUT AN INDICA P, shall be like what has an indicatory *ñ* (No. 467). Hence *śr tah* “they two hear.”

हुश्रुवोः सार्वधातुके । ६ । ४ । ८७ ।

हुश्रुवोरनेकाच्चाऽसंयोगपूर्वस्योवर्णस्य यण् स्यादपि सार्वधात् श्रुण्वन्ति । श्रुणोषि । श्रुणुयः । श्रुणुथ । श्रुणोमि ।

No. 536.—WHEN A SĀRVADHĀTUKA affix, beginning with vowel, FOLLOWS, let there be a semi-vowel in the room OF the the verb *hu* “to sacrifice,” AND of what ends in *śnu* (No. 687) when a conjunct consonant does not precede, and there are more vowels than one in the word. Thus we have *śrinuwanṭi* “hear,” *śrinuoshi* “thou hearest,” *śrinuthah* “you two hear,” *śrinutha* “you hear,” *śrinomi* “I hear.”

लोपश्चास्यान्यतरस्यां म्वोः । ६ । ४ । १०७ ।

असंयोगपूर्वस्य प्रत्ययोक्कारस्य लोपो वा म्वोः परयोः । श्रु

शृणुवः । शृणुमः । शृणुमः । शृण्वाव । शृणुवतुः । शृणुवुः ।
 शृण्वाव । शृणुवयुः । शृणुव । शृण्वाव । शृणुव । शृणुम । शृण्वाता ।
 शृण्वति । शृणोतु । शृणुताम् । शृण्वन्तु ।

No. 537.—AND let there be OPTIONALLY ELISION OF THIS—
 i.e. of the *u* of an affix not preceded by a conjunct consonant
 —WHEN *h* OR *v* FOLLOWS. Thus we have *śṛṇu* or *śṛṇuvah* "we
 two hear," *śṛṇum* or *śṛṇumah* "we hear," *śṛṇva* "he heard,"
śṛṇvata "they two heard," *śṛṇvuh* "they heard," *śṛṇvatha*
 "thou didst hear," *śṛṇvathuh* "you two heard," *śṛṇuva* "you
 heard," *śṛṇva* "I heard," *śṛṇuva* "we two heard," *śṛṇuma*
 "we heard," *śṛṇvā* "he will hear," *śṛṇvati* "he will hear," *śṛṇotu*
 "let him hear," *śṛṇuṣām* "let the two hear," *śṛṇwantu* "let
 them hear."

उतश्च प्रत्ययादसंयोगपूर्वात् । ६ । ४ । १० ६ ।

असंयोगपूर्वात् प्रत्ययोतो हेलुक् । शृणु । शृणुतात् । शृणुतम् ।
 शृणुत । गुणावादेशो । शृण्वानि । शृण्वाव । शृण्वाम । अशृणोत् ।
 अशृणुताम् । अशृण्वन् । अशृणोः । अशृणुतम् । अशृणुत ।
 अशृण्वम् । अशृण्व । अशृणुव । अशृणुम । अशृणुम । शृणुयात् ।
 शृणुयाताम् । शृणुयुः । शृणुयाः । शृणुयातम् । शृणुयात । शृणुयाम् ।
 शृणुयाव । शृणुयाम । शृण्यात् । अशृणोत् । अशृण्यत् । गमू गतो । २० ।

No. 538.—AND let there be elision (*luk*) of *hi* (No. 447), com-
 ing AFTER the SHORT *u* of AN AFFIX NOT PRECEDED BY A CONJUNCT
 consonant. Thus *śṛṇu* "hear thou," *śṛṇuṣāt* (No. 444) "mayst
 thou hear," *śṛṇuṣām* "do you two hear," *śṛṇuṣa* "hear ye."
 The augment derived from No. 430 causes the substitution of *guṇa*
 by No. 420, and *av* having been substituted for this by No. 29, we
 have *śṛṇavāni* "let me hear," *śṛṇavāva* (Nos. 450 and 455)
 "let us two hear," *śṛṇavāma* "let us hear," *aśṛṇat* (No. 458)
 "he heard," *aśṛṇuṣām* "they two heard," *aśṛṇvān* (No. 536)
 "they heard," *aśṛṇah* "thou didst hear," *aśṛṇuṣām* "you two
 heard," *aśṛṇvān* "you heard," *aśṛṇavān* "I heard," *aśṛṇvān*
 (No. 537) or *aśṛṇvāva* "we two heard," *aśṛṇma* or *aśṛṇvma*

"we heard," *śrinuyāt* (Nos. 460 and 461) "he may hear," *śrinuyātām* "they two may hear," *śrinuyāh* (Nos. 461 and 527) "they may hear," *śrinuyāh* "thou mayst hear," *śrinuyātam* "you two may hear," *śrinuyāta* "you may hear," *śrinuyām* "I may hear," *śrinuyāva* "we two may hear," *śrinuyāma* "we may hear," *śrūyāt* (Nos. 466, 467, and 518) "may he hear," *āśraushāt* (Nos. 479, 480, and 519) "he heard," *āśrośyat* "he would hear."

The next verb to be conjugated is *gam* (*gamṛi*) "to go."

इषुगमियमां छः । ७ । ३ । ७७ ।

एषां छः शिति । गच्छति । जगाम ।

No. 539.—Let CHHA be the substitute of the finals OF these viz. ISH "to wish," GAM "to go," AND YAM "to restrain," when an affix, having an indicatory *ś*, follows. Thus (when *śap*—No. 419—follows) we have *gachchhati* "he goes," but the substitution does not take place (No. 432) in *jagāma* "he went."

गमहनजनखनघसां छोपः क्षित्यनङि । ६ । ४ । ६८ ।

एषामुपधाया लोपोऽजादो कृद्धिति न त्वङि । जम्मतुः । जम्मुः । जगमिथ । जगन्थ । जम्मथुः । जम्म । जगाम । जगम । जम्मिष । जम्मिम । गन्ता ।

No. 540.—Let there be ELISION OF the penultimate of these, viz. GAM "to go," HAN "to kill," JAN "to produce," KHAN "to dig," AND GHAS "to eat", WHEN ANY affix, EXCEPT *AN* (No. 542), FOLLOWS, beginning with a vowel and DISTINGUISHED BY AN INDICATORY K OR Ś. Thus we have *jagmatuh* (No. 486) "they two went," *jagmuh* "they went," *jagamitha* (No. 517) or *jagantha* "thou didst go," *jagmathuh* "you two went," *jagma* "you went," *jagāma* or *jagama* (No. 490) "I went," *jagmiva* (No. 433) "we two went," *jagmima* "we went," *gantā* (No. 510) "he will go."

गमेरिट् परस्मैपदेषु । ७ । २ । ५८ ।

गमेः सादेरार्धधातुकस्येद् परस्मैपदेषु । गमिष्यति । गच्छतु । अगच्छत् । गच्छेत् । गम्यात् ।

No. 541.—Let *it* be the augment of an *ārdhadhātuka* affix beginning with *a*, coming AFTER the verb GAM “to go,” WHEN THE PARASMAIPADA terminations ARE EMPLOYED. Thus *gamishyati* “he will go,” *gachchhatu* (No. 539) “let him go,” *agachchhat* “he went,” *gachchhet* “he may go,” *gamydī* “may he go.”

पुषादिद्युताञ्चदितः परस्मैपदेषु । ३ । १ । ५५ ।

अगच्छिष्यतिपुषादेद्युतादेर्दितश्च परस्य ज्ञेरङ् परस्मैपदेषु ।
अयम् । अयमिष्यत् ।

इति परस्मैपदप्रक्रिया ॥

No. 542.—Let *ak* be the substitute of *chli* (No 471), coming AFTER the roots PUSH “to nourish” ETC., which have the class-affix (*vikarana*) *īyan*, (i. e. which belong to the 4th conjugation—(No. 666), AND after the roots DYUT “to shine” &c., AND after THOSE WHICH (like *gam*) HAVE AN INDICATORY *lri*, WHEN THE PARASMAIPADA terminations ARE EMPLOYED. Thus *agamat* “he came,” *agamiṣyāt* (No. 541) “he would come.”

So much for the conjugation of those verbs of the first class which take the *parasmaipada* terminations.

The next verb to be conjugated, viz. *edh* “to increase,” takes the *āmanepada* terminations.

एध वृद्धो । १ ।

दित आत्मनेपदानां टेरे । ३ । ४ । ७५ ।

दितो सस्यात्मनेपदानां टेरेत्वम् । एधते ।

No. 543.—Let there be a change to *E* OF the *ṭi* (No. 52) OF THE *ĀTMAEPADA* substitutes OF WHAT *!* (No. 404) HAS AN INDICATORY *ṭ*. Thus *edh+ta* (Nos. 407 and 419) becomes *edhate* “he increases.”

आतो दितः । ७ । २ । ८१ ।

अनः परस्य दिताम्नाकारस्य इय् स्यात् । एधेते । एधन्ते ।

No. 544.—Let there be *iy* in the room OF the *Á* OF WHAT affix HAS AN INDICATORY *ś* (No. 535) and comes after short *a*. Thus *edhete* (No. 463) "they two increase," *edhante* (No. 421) "they increase."

धासः से । ३ । ४ । ट० ।

टितो लस्य धासः से स्यात् । एधसे । एधेथे । एधध्वे । अतो गुणे । एधे । एधावहे । एधामहे ।

No. 545.—Let *se* be the substitute OF *THÁS*, the substitute of an *l* that has an indicative *f*. Thus *edhase* "thou increasest," *edhete* (No. 544) "you two increase," *edhadhwe* "you increase." When *guna* comes after short *a* (No. 300), the *guna* alone is the substitute—thus *edha + e* (No. 543) = *edhe* "I increase," *edhāvahe* (No. 422) "we two increase," *edhāmahe* "we increase."

इजादेश्च गुरुमतोऽनृच्छः । ३ । १ । ३६ ।

इजादिर्योधातुर्गुरुमानृच्छत्यन्यस्तत आम् स्याल्लिटि ।

No. 546.—When *liṣ* follows, let there be *ám* (No. 504) AFTER THAT root WHICH, being OTHER THAN the root *RICCHHA* "to go," BEGINS WITH *ICH* AND HAS A HEAVY VOWEL (Nos. 483 and 484).

आम्प्रत्ययवत् कृजोऽनुप्रयोगस्य । १ । ३ । ६३ ।

आम् प्रत्ययो यस्मादित्यतद्रुणसंविज्ञानो बहुव्रीहिः । आम्प्रकृत्या तुल्यमनुप्रयुज्यमानात् कृजोऽप्यात्मनेपदम् ।

No. 547.—The word "*ám-pratyaya*," in this aphorism, meaning "that after which the affix *ám* (No. 504) comes," is a compound, of the kind termed *Bahuvrīhi* (No. 1034), denoting that which does not exhibit (to one's perception) the characteristic implied in the name. LIKE the verb THAT TAKES THE AFFIX *ÁM* (if the verb be conjugated with the *átmanepada* terminations), so let the *átmanepada* terminations be those OF the verb *KṚI* when SUBJOINED thereto (as an auxiliary).

[Among *Bahuvrīhi* compounds, the Sanskrit grammarians distinguish those denoting that of which the matters implied in the name are perceived along with the thing itself (*tadguna-saivijñāna*) from those denoting what is otherwise (*atadguna-saivijñā-*

na). The stock illustration of the former kind is "*dīrgha-karṇam dūya*"—i. e. "bring Long-ear"—where the long ears accompany and mark the individual; and of the latter kind, "*dṛishṭa-sāgaram dūya*"—i. e. "bring him that has seen the ocean"—where the ocean does not accompany the man, nor enable you to recognise him among a group of persons who have never seen it. The term "*dm-pratyaya*" above-mentioned, i. e. "that which has the affix *dm*," is of the latter description. We are told that the auxiliary is to take the same tense-affixes as "that which has the affix *dm*;" but the verb, when we look at any part of it (such as *edhate*) with a tense-affix, has no *dm* then visible—the *dm*, when present, causing (No. 506) the elision of the tense-affixes.]

चिटस्तन्मयोरेचिरेष् । ३ । ४ । ८१ ।

लिङादेश्योस्तन्मयोरेचिरेचो स्तः । यथाचक्षे । यथाचक्षाते । यथाचक्षिरे । यथाचक्षुषे । यथाचक्षाथे ।

No. 548.—*ES* AND *IRECH* are the substitutes OF *T* AND *JH*, the substitutes OF *LIT*. Thus we have *edhāñchakre* "he increased," *edhāñchakrāte* "they two increased," *edhāñchakrāre* "they increased," *edhāñchakrīṣhe* "thou didst increase," *edhāñchakrāthhe* "you two increased."

इयः षीध्वंलुङ्लिटां धोऽङ्गात् । ८ । ३ । ७८ ।

इयन्तादङ्गात् परेषां षीध्वंलुङ्लिटां यस्य ठः । यथाचक्षुषे । यथाचक्षे । यथाचक्षुषहे । यथाचक्षुमहे । यथाचक्षुष । यथामास । यथिता । यथितारो । यथितारः । यथितासे । यथितासाथे ।

No. 549—Let there be cerebral *dh* in the room OF the dental *dh* OF the termination *śiddhwa* (No. 555), AND of a substitute OF *LUṢ* AND *LIT*, coming AFTER AN INFLECTIVE BASE THAT ENDS IN one of the letters of the *pratyāhāra* 17. Thus *edhāñchakrīṣhe* "you increased," *edhāñchakre* "I increased," *edhāñchakrīvahe* "we two increased," *edhāñchakrīmahe* "we increased." This tense may be formed thus also—*edhāmbabhīva* (No. 507) or *edhāmda*. Then, *edhītā* "he will increase," *edhītārau* "they two will increase," *edhītārah* "they will increase," *edhītāse* (No. 545) "thou wilt increase," *edhītāsdāhe* "you two will increase."

धि च।८।२।२५।

धादो प्रत्यये सस्य लोपः । यधिताध्वे ।

No. 550.—AND WHEN an affix beginning with DH FOLLOWS, let there be elision of *s*. Thus *edhitādhve* "you will increase."

इ एति।७।४।५२।

तासस्त्योः सस्य इः स्यादेति परे । यधिताहे । यधितास्वहे । यधितास्महे । यधिष्यते । यधिष्येते । यधिष्यन्ते । यधिष्यसे । यधिष्येथे । यधिष्यध्वे । यधिष्ये । यधिष्यावहे । यधिष्यामहे ।

No. 551.—Let H be the substitute of the *s* of *tās* and of the verb *as* "to be," WHEN E FOLLOWS. Thus *edhitāhe* "I will increase," *edhitāsvahe* "we two will increase," *edhitāsmāhe* "we will increase," *edhishyate* "he will increase," *edhishyete* (No. 544) "they two will increase," *edhishyante* "they will increase," *edhishyase* "thou wilt increase," *edhishyathe* "you two will increase," *edhishyadhve* "you will increase," *edhishye* "I will increase," *edhishyāsvahe* "we two will increase," *edhishyāsmāhe* "we will increase."

आमेतः।३।४।६०।

लोट एत आम् । यधताम् । यधेताम् । यधन्ताम् ।

No. 552.—Let there be *AM* in the room of the *E* (No. 543) of *loṭ*. Thus *edhatām* "let him increase," *edhetām* (No. 544) "let the two increase," *edhantām* "let them increase."

सवाभ्यां वाभौ।३।४।६१।

सवाभ्यां परस्य लोटेतः क्रमाद्वामो स्तः । यधस्व । यधेयाम् । यधध्वम् ।

No. 553.—In the room of the *s* of a substitute of *loṭ* coming AFTER S OR V, there are V AND AM respectively. Thus (instead of *edhase*) *edhasva* "do thou increase," *edhetām* (No. 552) "do you two increase," *edhadhvam* (Nos. 543 and 553) "do you increase."

एत ऐ । ३ । ४ । ८३ ।

लोडुत्तमस्य । एधे । एधावहे । एधामहे । आटस्व । ऐधत ।
ऐधेताम् । ऐधन्त । ऐधथाः । ऐधेयाम् । ऐधध्वम् । ऐधे । ऐधा-
वहि । ऐधामहि ।

No. 554.—Let **AI** be the substitute OF **E** forming part of the "highest" personal affix substituted for *lof*. Thus *edhai* "let me increase," *edhāvahai* "let us two increase," *edhāmahai* "let us increase," and then *ai* (No. 478) is prefixed to make (*ā+edhata=*) *āedhata* (No. 218) "he increased," *aidhatām* (No. 544) "they two increased," *aidhanta* (No. 421) "they increased," *aidhathāh* "thou didst increase," *aidhethām* "you two increased," *aidhadhwam* "you increased," *aidhe* "I increased," *aidhāvahi* (No. 422) "we two increased," *aidhāmahi* "we increased."

लिट्: सीयुट् । ३ । ४ । १०२ ।

सलोपः । एधेत । एधेयाताम् ।

No. 555.—Let **SİYUT** be the augment OF **LIT**. There is elision of the *s* by No. 461.—The *y* is elided by No. 463. Thus we have *edheta* "he may increase," *edheydām* "they two may increase."

भस्व रन् । ३ । ४ । १०५ ।

लिट्: । एधेरन् । एधेयाः । एधेयायाम् । एधेध्वम् ।

No. 556.—Let **RAN** be the substitute OF **JH** in the room of *liā*. Thus *edheran* (No. 555) "they may increase," *edhethāh* "thou mayst increase," *edheyāthām* "you two may increase," *edhedhwam* "you may increase."

इटोऽत् । ३ । ४ । १०६ ।

लिट्हादेशस्य । एधेय । एधेवहि । एधेमहि ।

No. 557.—Let **SHORT A** be in the room OF **IT**, the substitute of *liā*. Thus *edheya* (No. 555) "I may increase," *edhevahi* "we two may increase," *edhemahi* "we may increase."

सुदतिथोः । ३ । ४ । १०७ ।

लिङ्स्तथोः सुट् । यलोपः । आर्धधातुकत्वात् सलोपो न । एधिषीष्ट ।
एधिषीयास्ताम् । एधिषीरन् । एधिषीष्ठाः । एधिषीयास्याम् ।
एधिषीध्वम् । एधिषीय । एधिषीवहि । एधिषीमहि । ऐधिष्ट ।
ऐधिषाताम् ।

No. 558.—Let *SUT* be the augment OF *T* AND *TH*, when part of a substitute of *liñ*. The augment *styuṣ* also is obtained from No. 555. The *y* (of *styuṣ*) is elided by No. 463. As the substitutes of *liñ*, in the sense of benediction, are *ardhadhātuka* (No. 465), the elision of the *s* (of *styuṣ* and *suf*), directed by No. 461, does not take place. Thus we have *edh+i* (No. 433) + *st+eta*, which, by Nos. 169 and 78, becomes *edhishishṣa* "may he increase," *edhishityāstām* "may they two increase,"—then, as *suf* does not come except before *t* or *th*, *edhishīran* (No. 556) "may they increase," *edhishishṣhāh* "mayst thou increase," *edhishityāsthām* "may you two increase," *edhishīdhvam* "may you increase," *edhishīya* (No. 557) "may I increase," *edhishīvahi* "may we two increase," *edhishīmahi* "may we increase," *aidhishṣa* (Nos. 478, 471, 472, 433, and 169) "he increased," *aidhishitām* "they two increased."

आत्मनेपदेष्वनतः । ७ । १ । ५ ।

अनकारात् परस्यात्मनेपदेषु कस्यात् स्यात् । ऐधिषत । ऐधिष्ठाः ।
ऐधिषाथाम् । ऐधिष्वम् । ऐधिषि । ऐधिष्वहि । ऐधिष्वमहि ।
ऐधिष्यत । ऐधिष्येताम् । ऐधिष्यन्त । ऐधिष्यथाः । ऐधिष्येथाम् ।
ऐधिष्यध्वम् । ऐधिष्ये । ऐधिष्यावहि । ऐधिष्यामहि । कम्
कान्तो । २ ।

No. 559—Let there be *at* in the room of *jh*, NOT coming AFTER the vowel *a*, WHEN the terminations are THE *ĀTMANEPADĀ*. Thus *aidhishata* "they increased," *aidhishṣhāh* "thou didst increase," *aidhishāsthām* "you two increased," *aidhishīdhvam* (Nos. 549 and 550) "you increased," *aidhishi* "I increased," *aidhishvahi* "we two increased," *aidhishmahi* "we increased," *aidhishyata* "he would increase," *aidhishyetām* (Nos. 544, 535, and 463) "they two would increase," *aidhishyanta* "they would increase," *aidhishya-*

śādh "thou
crease," *aid* *aidhishyethām* "you two would in-
crease," *aidhishyāu* "you would increase," *aidhishye* "I
would increase," *aidhishyām* (No. 422) "we two would increase,"
aidhishyāmaḥ "we would

The next verb to be conjugated is *kam* (*kamu*) "to desire."

कमेरिङ् । ३ । १ । ३० ।

स्वार्थे । द्वित्वात् तङ् । कामयते ।

No. 560.—Let the affix *NIŚ* (leaving *ni*) come AFTER the root *KAM* "to desire," without altering the meaning (No. 502). As the affix has an indicatory *ś*, the *ātmanepada* terminations (*luṣ*—No. 409) are employed (No. 410). Thus we have *kāmayate* (Nos. 489 and 420) "he desires."

अयामन्तास्वायेतिष्वष्ठाषु । ६ । ४ । ५५ ।

यषु खेर्य् । कामयांचक्रे । आयादय इति णिङ् वा । चकमे ।
चकमाते । चकमिरे । चकमिषे । चकमाथे । चकमिद्वे । चकमे ।
चकमिषहे । चकमिमहे । कामयिता । कामयितासे । कमिता ।
कामयिष्यते । कमिष्यते । कामयताम् । अकामयत् । कामयेत् ।
कामयिषीष्ट । कमिषीष्ट ।

No. 561.—Let *AY* be the substitute of *ni*, WHEN these—viz. *AM* (No. 504), *ANTA*, *ĀLU*, *ĀYYA*, *ITNU*, AND *ISHNU* (—affixes, of which there is no further mention made in this grammatical compendium —) FOLLOW. Thus *kāmayāñchakre* "he desired." In cases where, as in the 2nd pret, the affixes are *ārdhadhātuka* (No. 432), the *niś* (No. 560), by No. 503, is optional:—thus we may have *chakame* "he desired," *chakamāte* "they two desired," *chakamire* (No. 548) "they desired," *chakamishe* "thou didst desire," *chakamāthe* "you two desired," *chakamīdhwē* (No. 549) "you desired," *chakame* "I desired," *chakamivāhe* "we two desired," *chakamimāhe* "we desired," *kāmayitā* "he will desire," *kāmayitāse* "thou wilt desire," again (without *niś*) *kamitā* "he will desire," *kāmayiśhyate* or *kamishyate* "he will desire," *kāmayatām* (No. 552) "let him desire," *akāmayata* "he desired," *kāmayeta* "he may desire," *kāmayiśhīkṣa* or *kamishīkṣa* (No. 558) "may he desire."

खिञ्चिद्रुसुभ्यः कर्तरि चङ् । ३ । १ । ४८ ।

यन्तात् स्यादिभ्यश्च ज्ञेस्चङ् कर्ष्ये लुङि । कामि अत इति स्थिते ।

No. 562.—AFTER what ends in *NI* (No. 560), AND AFTER the verbs *śri* &c. i. e. *ŚRI* "to serve," *DRU* "to run," AND *SRU* "to drop," let *CHAÑ* be the substitute of *chli* (No. 471), WHEN *luñ* follows SIGNIFYING AN AGENT. The case then standing thus—viz: *kāmi+ata*, we look forward.

शेरनिटि । ६ । ४ । ५१ ।

अनिडादावार्धधातुके शेलोपः ।

No. 563.—Let there be elision OF *NI*, WHEN an *ardhadhātuka* affix, NOT beginning WITH the augment *IT*, FOLLOWS. Thus, in the 3rd pret., we find at this stage *kām+ata*.

गौ चङ्पधाया ह्रस्वः । ७ । ४ । १ ।

चङ्परे गौ यदङ्गं तस्योपधाया ह्रस्वः ।

No. 564.—Let there be A SHORT vowel in the room OF THE PENULTIMATE letter of an inflective base, WHEN *NI*, FOLLOWED BY *CHAÑ* (No. 562), is affixed. Thus we get *kām+ata*.

चङि । ६ । १ । ११ ।

अनभ्यासधात्ववयवस्यैकाचः प्रथमस्य द्वे स्तोऽच्चादेर्द्वितीयस्य ।

No. 565.—WHEN *CHAÑ* FOLLOWS, there are two in the room of the first portion, containing a single vowel, of an unreduplicated root—but (the reduplication is) of the second portion of a root that begins with a vowel. Thus we get (by No. 488) *chakum+ata*.

सन्वल्घुनि चङ्परेऽनग्लोपे । ७ । ४ । ६३ ।

चङ्परे गौ यदङ्गं तस्य योऽभ्यासो लघुपरस्तस्य सनीव कार्यं स्याण्णावग्लोपेऽसति ।

No. 566.—Let the effect be LIKE as if *SAN* (No. 752) had followed, on the reduplicate, if FOLLOWED BY A LIGHT vowel (No. 482), of an inflective base to which *ni*, FOLLOWED BY *CHAÑ*, is affixed—PROVIDED THERE IS NOT THE ELISION OF any letter in the *pratyāhāra* AK occasioned by the affixing of *ni* (as, for example, under the provisions of No. 505, there is).

सन्धतः । ७ । ४ । ।

अभ्यासस्यात् इत् सान् ।

No. 567.—Let short *i* be the substitute OF the SHORT *A* of a reduplicate, WHEN *SAN* FOLLOWS. Thus (No. 566) we get *chikam + ata*.

दीर्घो अघोः । ७ । ४ । ६४ ।

लघोरभ्यासस्य दीर्घः सन्वद्वावचिषये । अचीकमत । णिङभा-
वपक्षे ।

No. 568.—Let there be A LONG vowel in the room OF A LIGHT (vowel of *a*) reduplicate, in a case where the state of things is as if the affix were *san* (No. 566). Thus we have finally (No. 457) *achikamuta* "he desired."

On the alternative (allowed by No. 503) of there not being the affix *ṇin*, the rule following applies.

कमेष्ट्रेश्चङ् वाच्यः । अचकमत । अकामयिष्यत् । अकमिष्यत् ।
अय गतो । ३ । अयते ।

No. 569.—"CHAÑ SHOULD BE STATED to be the substitute OF *CHLI* coming AFTER the verb *KAM*." Thus we have *uchukamuta* "he desired," *akām.yiṣhyata* or *akamishyuta* (No. 503) "he would desire."

The next verb to be conjugated is *ay* (*aya*) "to go," which makes *ayate* "he goes."

उपसर्गस्यायतौ । ८ । २ । १६ ।

अयतावुपसर्गस्थरेफस्य लत्वम् । प्रायते । पलायते ।

No. 570.—There is a substitution of *l* for the *r* OF AN UPASAR-
GA (No. 47), WHEN the verb *AY* FOLLOWS. Thus *pra + ayate = plā-
yate* "he flees," *parā + ayate = palāyate* "he flees."

दयायासञ्च । ३ । १ । ३७ ।

एभ्य आम् लिटि । अयांचक्रे । अयिता । अयिष्यते । अयताम् ।
आयत । अयेत । अयिषीष्टु ।

No. 571.—And AFTER these—i. e. DAY “to give,” AY “to go,” AND ÁS “to sit,”—let there be *ám*, when *liṣ* follows. Thus *ayán-chakre* “he went,” *ayitá* “he will go,” *ayishyate* “he will go,” *ayatám* (No. 552) “let him go,” *áyata* “he went,” *ayeta* “he may go,” *ayishishṭa* (No. 558) “may he go.”

विभाषेतः । ८ । ३ । ७६ ।

इणः परो य इट् ततः परेषां षीध्वंलुङ्लिट्तां धस्य वा ठः ।
अयिषीध्वम् । अयिषीद्वम् । आयिष्टु । आयिध्वम् । आयिद्वम् ।
आयिष्यत । द्युत दीप्ता । ४ । द्योतते ।

No. 572.—Cerebral *ḍh* (see No. 549) is OPTIONALLY the substitute of the dental *dh* of *shúdhwam*, or of a substitute of *luṣ* or *liṣ*, coming AFTER the augment *IT* that follows one of the letters of the *pratyáhára in*. Thus *ayishidhwam* or *ayishidhwam* “may you go,” *áyishṭa* (Nos. 478, 471, &c.) “he went,” *áyidhwam* or *áyidhwam* “you went,” *áyishyatu* “he would go.”

The next verb to be conjugated is *dyut* (*dyuta*) “to shine,” which makes *dyotate* (Nos. 419 and 420) “he shines.”

द्युतिस्वाप्योः संप्रसारणम् । ७ । ४ । ६७ ।

अनयोरभ्यासस्य संप्रसारणं स्यात् । दिद्युते ।

No. 573.—Let there be A VOWEL in the room OF the semi-vowel (No. 281) of the reduplicate of these two verbs—viz. DYUT “to shine,” AND SWÁPI “to cause to sleep.” Thus *didyute* “he shone.”

द्युज्ज्ञो लुङि । १ । ३ । ६१ ।

द्युतादिभ्यः परस्मैपदं वा लुङि । पुषादीत्यङ् । अद्युतत् ।
अद्योतिष्टु । अद्योतिष्यत । एवं श्वित्ता वर्थे । ५ । जिमिदा
स्नेहने । ६ । जिष्विदा स्नेहनमोचनयोः । ७ ।—मोहनयोरित्येके ।
जिह्विदा चेत्येके । रुच दीप्तावभिप्रीतो च । ८ । द्युट परिवर्तने । ९ ।
शुभ दीप्ता । १० । द्युभ संचलने । ११ । शुभ तुभ हिंसायाम् । १२ ।
१३ । संसु भंसु ध्वंसु अवसंसने । १४ । १५ । १६ । ध्वंसु गतो । १७ ।
संभु विश्वासे । १८ । वृतु वर्तने । १९ । वर्तते । वधुते । वर्तिता ।

No. 574.—AFTER the verbs DYUT, &c. the *parasmaipada* terminations may optionally be the substitutes, WHEN LUṆ is affixed. Then, by No. 542, *añ* is in this case substituted for the *chli* (No. 471). Thus we have *adyutat*, or, on the alternative, *adyotishṭa* (Nos. 472, 433, and 169) "he shone," *adyotishyata* "he would shine."

In the same way are treated *śvit* (*śvitā*) "to be white," *miḍ* (*niṁiḍā*) "to be unctuous," *śhvid*; (*niḥśhvidā*) "to be unctuous" and "to quit"—or, as some say—"to fascinate"—while others again say that it is not this verb, but *kshvid* (*niḥkshvidā*) "to be unctuous—to liberate" that comes under the rule, *ruch* (*rucha*) "to shine—to please," *ghuḥ* (*ghuḥa*) "to exchange," *śubh* (*śubha*) "to be beautiful," *kshubh* (*kshubha*) "to shake," *ṇabh* (*ṇabha*) and *tubh* (*tubha*) "to hurt," *sraṇs* (*sraṇsu*), *bhraṇs* (*bhraṇsu*), and *dhwaṇs* (*dhwaṇsu*), "to fall down," *dhwaṇs* (*dhwaṇsu*) "to go," *srambh* (*srambhu*) "to trust in," and *vṛit* (*vṛitu*) "to be." This last makes *vartate* "he is," *vavṛite* (No. 548) "he was," *vartitā* "he will be."

दृष्टाः स्वसनाः । १ । ३ । ६२ ।

वृतादिभ्यः पञ्चभ्यो वा परस्मैपदं स्ये सनि च ।

No. 575.—AFTER the five verbs VṚIT "to be," &c., there shall optionally be the *parasmaipada* affixes, WHEN SYA (No. 435) OR SAN (No. 752) is attached.

न दृष्टव्यतुभ्यः । ७ । २ । ५६ ।

वृत्तुवृत्तुवृत्तुस्यन्दूभ्यः सादेराधधातुस्येण् न तद्वानयोर्भावे ।
वर्त्स्यति । वर्त्तिष्यते । वर्त्तताम् । अवर्त्तत । वर्त्तत । वर्त्तिषीष्टु ।
अवर्त्तिष्टु । अवर्त्स्यत् । अवर्त्तिष्यत । दद दाने । २० । ददते ।

No. 576.—The augment *if* (No. 433) shall NOT be the augment of an *ārdhadhātuka* affix beginning with the letter *s* and coming AFTER one of THE FOUR verbs VṚIT &c. viz. *vṛi* "to be," *vṛidh* "to grow," *śṛidh* "to break wind," or *syandū* "to ooze," in the absence of the *ātmanepada* affixes (No. 409). Thus the augment *if* does not appear in *vartsyati* (where the affix is a *parasmaipada*), but it does in *vartishyate* (where the affix is *ātmanepada*)

"he will be," *varatādm* "let him be," *avaratata* "he was," *varateta* "he may be," *varishishṭa* (No. 558) "may he be," *avarishṭa* "he was," *avartisyat* (No. 575) or *avartishyata* (No. 576) "he would be."

The next verb to be conjugated is *dad* (*dada*) "to give," which makes *dadate* "he gives."

न शसद्दवादिगुणानाम् । ६ । ४ । १२६ ।

शसेर्देर्घकारादीनां गुणशब्देन विहितो योऽकारस्तस्य श्वाभ्या-
सलोपो न । दददे । दददाते । दददिरे । ददिता । ददिष्यते ।
ददताम् । अददत । ददेत । ददिषीष्टु । अददिष्टु । अददिष्यत ।
अपूष् लज्जायाम् । २९ । अपते ।

No. 577.—There shall NOT be a change to *e* (No. 494) in the case OF the verbs *śas* "to bless," OR *DAD* "to give," OR OF WHAT verbs BEGIN WITH *v*, OR OF the *a* which is appointed by the term *GUṆA* (as in No. 420), nor shall there be the elision of the reduplicate. Thus we have *dadade* "he gave," *dadadāte* "they two gave," *dadadire* "they gave," *daditā* "he will give," *dadishyate* "he will give," *dadatādm* "let him give," *adadata* "he gave," *dadeta* "he may give," *dadishishṭa* (No. 558) "may he give," *adadishṭa* "he gave," *adadishyata* "he would give."

The next verb to be conjugated is *trap* (*trapish*) "to be ashamed," which makes *trapate* "he is ashamed."

तृफलभजचपश्च । ६ । ४ । १२२ ।

एषामत श्चमभ्यासलोपश्च किति लिटि सेटि थलि च । चपे ।
चपिता । चप्ता । चपिष्यते । चप्स्यते । चपताम् । अचपत । चपेत ।
चपिषीष्टु । चप्सीष्टु । अचपिष्टु । अचप्ता । अचपिष्यत । अचप्स्यत ।

इत्यात्मनेपदमश्रिया ।

No. 578.—There shall be the change to *e* of the *a* OF these, viz. *TRÍ* "to cross," *PHAL* "to bear fruit," *BHAJ* "to serve," AND *TRAP* (*TRAPÚSH*) "to be ashamed," and also the elision of the reduplicate, when a substitute for *liṣ* with an indicative *k* (No. 494), or *thal* with the augment *i* (No. 495), follows. Thus *treps* "he was

ashamed," *trapitā* or *trapṭā* (without the augment *i*—No. 511) "he will be ashamed," *trapishyate* or *trapeyate* "he will be ashamed," *trapatām* "let him be ashamed," *atrapata* "he was ashamed," *trapata* "he may be ashamed," *trapishishṭa* (No. 558) or, on the option allowed (by No. 511), *trapishṭa*, "may he be ashamed," *a'rapishṭa* or (by No. 513, when the augment *i*, on the option allowed by No. 511, is not attached,) *atrapta* "he was ashamed," *atrapishyata* or *atrupeyata* (No. 511) "he would be ashamed."

So much for the formation, or conjugation, of verbs with the *ātmanepada* terminations.

श्विष् सेवयाम् । १ । श्रयति । श्रयते । शिन्नाय । शिन्मिये ।
श्रयिता । श्रयिष्यति । श्रयिष्यते । श्रयतु । श्रयताम् । अश्रयत् ।
अश्रयत । श्रयेत् । श्रयेत् । श्रियात् । श्रयिषीष्टु । चङ् । अश्रिमियत् ।
अश्रिमियत् । अश्रयिष्यत् । अश्रयिष्यत् । भृश् भरये । २ । भरति ।
भरते । बभार । बभूतुः । बभूः । बभर्थे । बभृष । बभूम । बभ्रे ।
बभूषे । भर्तासि । भर्तासे । भरिष्यति । भरिष्यते । भरतु ।
भरताम् । अभरत् । अभरत । भरेत् । भरेत् ।

No. 579.—The verbs next to be considered take both the *parasmaipada* and the *ātmanepada* terminations. Of these *ŚRI* (*śrin*) "TO SERVE," makes *śrayati* or *śrayate* "he serves," *śīrṣya* or *śīrṣye* "he served," *śrayitā* "he will serve," *śrayishyati* or *śrayishyate* "he will serve," *śrayatu* or *śrayatām* "let him serve," *aśrayat* or *aśrayata* "he served," *śrayet* or *śrayeta* "he may serve," *śryāt* (No. 518) or *śryishishṭa* (No. 558) "may he serve," substituting *chañ*, instead of *sich*, for *chli* by No. 562, *aśīrṣyat*, or, with the *ātmanepada*, *aśīrṣyata* "he served," *aśrayishyat* or *aśrayishyata* "he would serve."

The verb *bhṛi* (*bhṛin*) "to nourish" makes *bharati* or *bharate* "he nourishes," *bahūru* "he nourished," *bahratuh* (No. 424) "they two nourished," *bahruh* "they nourished," *bahartha* "thou didst nourish," *bahṛivu* "we two nourished," *bahṛimu* "we nourished," *bahre* (No. 548) "he nourished," *bahṛiṣṭa* "thou didst nourish," *bhṛitāsi* or *bhṛitāsi* "thou wilt nourish," *bharishyati* or

bharishyate "he will nourish," *bharatu* or *bharatām* "let him nourish," *abharat* or *abharata* "he nourished," *bharat* or *bharata* "he may nourish."

रिङ् शयग्लिङ् ७।४।२८।

ये यकि यादावार्धथातुके लिङि षतो रिङ् । रीङि प्रकृते रिङ्-
विधानसामर्थ्याद्दीर्घो न । भ्रियात् ।

No. 580.—Let *RIṢ* be the substitute of the vowel *ri*, WHEN *śa* (No. 693) FOLLOWS, OR *YAK* (No. 801), OR an *ārdhadhātuka* substitute of *LIṢ* beginning with the letter *y*. The substitute *riṣ* presenting itself in this place, in the aphorism immediately preceding the present one (viz. VII. 4. 27), a long vowel is not substituted by No. 518—otherwise the direction to substitute *riṣ* (with a short vowel) would be unmeaning.—Thus we have *bhriyāt* "may he nourish."

उञ्च १।२।१२।

ऋवर्णान्तात् परो लिङ्सिचो कितो स्तस्तिङि । मृषीष्ट । मृषीया-
स्ताम् । अभार्षीत् ।

No. 581.—AND *liṣ* and *sich*, coming AFTER what ends in *ṛi* OR *ṛi*, are regarded as having an indicatory *k*, when an *ātmanepada* affix (*tuṣ*) follows. Thus—without the substitution of *guṇa* (No. 467), we have *bhriṣhīṣṭa* (No. 558) "may he nourish," *bhri-
shīyāstām* "may they two nourish," *abhāreṣṭi* (Nos. 457, 471, 472, 479, and 519) "he nourished."

ह्रस्वादङ्गात् ८।२।२७।

सिचो लोपो ऋलि । अभृत । अभरिष्यत् । अभरिष्यत । हृञ्
हरणे । ३ । हरति । हरते । जह्वार । जह्वे । जह्वर्थे । जह्विव ।
जह्विम । जह्विषे । हर्ता । हरिष्यति । हरिष्यते । हरतु । हरताम् ।
अहरत् । अहरत । हरेत् । हरेत । ह्रियात् । हृषीष्ट । हृषीयास्ताम् ।
अह्वार्षीत् । अह्वृत । अह्वरिष्यत् । अह्वरिष्यत । धृञ् धारणे । ४ ।
धरति । धरते । णीञ् प्रापणे । ५ । नयति । नयते । कुपचष् पाके ।

इ । पचति । पचते । पपाच । पेचिथ । पपक्य । पेचे । पक्ता ।
 मच सेवयाम् । ० । भजति । भजते । बभाज । भेजे । भक्ता ।
 मक्ष्यति । मक्ष्यते । अभ्राचीत् । अभक्त । अभक्षाताम् । यच्च देवपूजा-
 संयतिकरणदानेषु । ८ । यजति । यजते ।

No. 582.—AFTER A SHORT INFLECTIVE BASE, there is elision of *sich*, if a *jhal* follows. Thus *abhrīta* "he nourished," *abharishyat* or *abharishyuta* "he would nourish."

The verb *hri* (*hriñ*) "to take" makes *harati* or *harate* "he takes," *jahāru* or *jahre* "he took," *jahartha* "thou didst take," *ja-kriṣa* "we two took," *jahṛima* "we took," *jahriṣhe* "thou didst take," *hartā* "he will take," *harishyati* or *harishyate* "he will take," *haratu* or *haratām* "let him take," *aharut* or *aharata* "he took," *haret* or *hareta* "he may take," *hriyāt* (Nos. 580 and 337) or *hriṣishyati* (Nos. 555 and 558) "may he take," *hriṣishyātām* "may they two take," *ahārshīt* (No. 519) or *ahrīta* (No. 582) "he took," *aharishyat* or *aharishyuta* "he would take."

In like manner *dhri* (*dhriñ*) "to hold" makes *dharati* or *dharate* "he holds;" *nī* (*nīñ*) "to lead" makes *nuyati* or *nayate* "he leads;" *pach* (*ḍupachash*) "to cook" makes *pachati* or *pachate* "he cooks," *papācha* "he cooked," *pechitha* (Nos. 517 and 495) or *papaktha* (No. 516) "thou didst cook," *peche* (No. 494) "he cooked," *paktā* "he will cook;" *bhuj* (*bhujñ*) "to serve" makes *bhaja-ti* or *bhajate* "he serves," *babhūja* or *bhujje* (No. 578) "he served," *bhaktā* "he will serve," *bhakshyati* or *bhakshyate* "he will serve," *abhakshīt* (No. 499) or *abhakta* (No. 513) "he served," *abhakshātām* "they two served;" *yaj* (*yaja*) "to worship a deity, to associate with, to endow," makes *yajati* or *yajate* "he worships."

चिद्व्यासस्योभयेषाम् । ६ । १ । १७ ।

व्यादीनां गृह्यादीनां चाभ्यासस्य संप्रसारणं लिटि । इयाच ।

No. 583.—WHEN LIT FOLLOWS, there is a vowel (No. 281) in the room of the semi-vowel of THE REDUPLICATE OF BOTH sets of verbs, viz. *vach*, &c. (No. 584) and *grah*, &c. (No. 675). Thus *iyāja* "he worshipped."

वचिस्वपियजादीनां किति । ६ । १ । १५ ।

वचिस्वप्पोर्यजादीनां च संप्रसारणं किति । ईकतुः । ईवुः । इयजिथ ।
इयगु । ईजे । यष्टा ।

No. 584.—There is a vowel (No. 281) in the room of the semi-vowel OF VACH "to speak," SWAP "to sleep," AND YAJ, &c., when an affix with an indicative *k* (No. 486) follows. Thus we have *i+aj+atuh*, which, by No. 283, becomes *ij+atuh*, and, by reduplication, *ij+ij+atuh*. By Nos. 428 and 55, this becomes finally *ijatuh* "they two worshipped," and so *ijnuk* "they worshipped," *iyajitlu* (where there is an indicative *p*) or (without the augment—No. 517) *iyashlu* (Nos. 334 and 78) "thou didst worship," *ije* "he worshipped," *yashá* (Nos. 334 and 78) "he will worship."

पढोः कः सि । ८ । २ । ४१ ।

पस्य ठस्य च कः स्यात् सकारे परे । यक्ष्यति । यक्ष्यते ।
इज्यात् । यक्षीष्ट । अयाक्षीत् । अयष्ट । वह प्रापये । ६ । वहति ।
वहते । उवाह । ऊहतुः । ऊहुः । उवहिथ ।

No. 585.—WHEN S FOLLOWS, there is K in the room OF SH OR PH. Thus (the *j*, by No. 334, having become *sh*), *yukshyati* or *yukshyate* "he will worship," *ijyát* (Nos. 584 and 337) or *yakshishā* "may he worship," *ayákshít* (No. 499) or *ayashā* (Nos. 334 and 513) "he worshipped."

The verb *vah* (*viha*) "to bear" makes *vhati* or *vuhute* "he bears," *uváha* (No. 583) "he bore," *úhutuh* (No. 584) "they two bore," *úhuh* "they bore," *uvahithu* "thou didst bear."

भपस्तथोर्धोऽथः । ८ । २ । ४० ।

भपः परयोस्तथोर्धः स्यान्न तु दधातेः ।

No. 586.—Let there be DH in the room OF T OR TH coming AFTER A JHASH (a soft aspirate), but NOT if the *t* or *th* is a part of the verb DHÁ "to hold." Thus, when we have *vah+tha* without the augment *i* (No. 517). The *h* being changed to *dh* by No. 276, the *th* of *thal* becomes *dh* by the present rule, and then *dh* by No. 78.

ढो ढे ङोपः । ८ । ३ । १३ ।

No. 587.—There is ELISION OF *ḍh*, WHEN *ḍh* FOLLOWS.

सद्विवहोरोदवर्णस्य । ६ । ३ । ११२ ।

ठलोपः । उवोठ । ऊहे । वोढा । वक्ष्यति । अवाचीत् । अवोढाम् ।
अवाचुः । अवाचीः । अवोढम् । अवोठ । अवाचम् । अवोच्च ।
अवाचम् । अवोठ । अवचाताम् । अवचत । अवोढाः । अवचायाम् ।
अवोढम् । अवचि । अवच्चहि । अवचमहि ।

इति भ्वाद्यः ॥

No. 588.—When elision of *ḍh* (No. 587) has taken place, let *o* be the substitute in the room OF the *A* OF SHAH "to endure," AND *VAH* "to bear." Thus we have *uvodha* "thou didst bear," *ūhe* "he bore," *voḍhā* (No. 586) "he will bear," *vakshyati* (No. 585) "he will bear," *avāksāt* (No. 499) "he bore," *avodhām* (Nos. 513, 276, and 586) "they two bore," *avāksuh* "they bore," *avāksāh* "thou borest," *avodham* "you two bore," *avodha* "you bore," *avāksam* "I bore," *avāksvā* "we two bore," *avāksma* "we bore," or, with the *āmanepada* affixes, *avodha* (Nos. 513, 276, and 586) "he bore," *avāksātām* "they two bore," *avāksata* "they bore," *avodhāh* "thou borest," *avāksāthām* "you two bore," *avodhvam* "you bore," *avāksā* "I bore," *avāksvahi* "we two bore," *avāksmahi* "we bore."

So much for the 1st class of verbs, consisting of "*bhū*, &c."

The 2nd class of verbs begins with the verb *ad* (*ada*) "to eat."

। अदादयः ।

अद भक्षणे । १ ।

अदिप्रभृतिभ्यः शपः । २ । ४ । ७२ ।

लुक् स्यात् । अति । अतः । अदन्ति । अत्ति । अत्यः । अत्य ।
अद्भि । अद्भुः । अद्भुः ।

No. 589.—Let there be elision (*luk*) OF *ĀP* (No. 419) AFTER *AD* "to eat," &c. We then have *atti* (No. 90) "he eats," *attah*

"they two eat," *adanti* "they eat," *atsi* "thou eatest," *attihā* "you two eat," *attha* "you eat," *admi* "I eat," *adwah* "we two eat," *admah* "we eat."

लिव्यन्यतरस्याम् । २ । ४ । ४० ।

अदो घसु स्यात् । जघास । उपधालोषः । घस्य चत्वंम् ।

No. 590.—Let *ghas* (*ghasṛi*) be OPTIONALLY the substitute of the root *ad*, WHEN LIṬ FOLLOWS. Thus we may have *jaghāsa* "he ate."

In making the next modification of this word, we have elision of the penultimate letter, from No. 540, and the substitution of a *char* for the *gh*, by No. 90, and we look forward.

शसिवसिघसीनां च । ८ । ३ । ६० ।

इङ्कुभ्यामेषां सस्य षः । जक्षतुः । जक्षुः । जघसिथ । जक्षथुः ।
जक्ष । जघास । जक्षिष । जक्षिम । आद । आदतुः । आदुः ।

No. 591.—AND let there be *sh* in the room of the *s* OF these verbs—viz. *śās* "to instruct," *vas* "to dwell," AND *ghas* "to eat," coming after *in* or a guttural (see No. 169). Thus we have *jakshatuh* "they two ate," *jakshuh* "they ate," *jaghāsitha* "thou didst eat," *jakshathuh* "you two ate," *jaksha* "you ate," *jaghāsa* "I ate," *jakshivu* "we two ate," *jakshima* "we ate." On the alternative allowed by No. 590, we have *āda* (No. 477) "he ate," *ādātuh* "they two ate," *āduh* "they ate."

इङ्च्यतिव्ययतीनाम् । ७ । २ । ६६ ।

अद् ऋ व्येज् एभ्यस्थलो नित्यमिद् स्यात् । आदिय । अता ।
अत्स्यति । अतु । अतात् । अताम् । अदन्तु ।

No. 592.—Let IT be always the augment OF *thal* coming after these—viz. *ad* "to eat," *ri* "to go," AND *vyen* "to cover." Thus *āditha* "thou didst eat," *attā* "he will eat," *atsyati* "he will eat," *attu* "let him eat," *attāt* (No. 444) "may he eat," *attām* (No. 446) "let the two eat," *ālantu* "let them eat."

हुभलभ्यो हेर्धिः । ६ । ४ । १०१ ।

अद्भि । अतात् । अतम् । अत । अदानि । अदाव । अदाम ।

No. 593.—Let there be DHI instead OF HI (No. 447) AFTER the verb HU "to give," and what ends in JHAL. Thus *aridhi* "do thou eat," *attā* (No. 444) "mayst thou eat," *attam* "do you two eat," *atta* "eat ye," *adāni* "let me eat," *adāva* (Nos. 445 and 455) "let us two eat," *adāma* "let us eat."

अदः सर्वेषाम् । ७ । ३ । १०० ।

अदेऽपृक्तसार्वधातुकस्याद् स्यात् । आदत् । आताम् । आदन् ।
आदः । आतम् । आत । आदम् । आद्व । आद्व । आद्यात् । आद्याताम् ।
आद्यः । आद्यात् । आद्यास्ताम् । आद्यासुः ।

No. 594.—According to the opinion OF ALL the authorities, *ad* shall be the augment of a uniliteral affix coming AFTER the verb AD "to eat." Thus *ālat* (No. 478) "he ate," *āttam* "they two ate," *āten* "they ate," *ālah* "thou atest," *āttam* "you two ate," *ātta* "you ate," *ālam* "I ate," *ādva* (No. 453) "we two ate," *ādma* "we ate," *adyāt* (No. 461) "he may eat," *adyātām* "they two may eat," *adyah* (No. 527) "they may eat," *adyāt* (No. 337) may he eat," *adyātām* "may they two eat," *adyāsuḥ* "may they eat."

अरुस्तनोर्षसु । २ । ४ । ३७ ।

अदः । अह् । अघसत् । आत्स्यात् । हन हिंसागत्योः । २ ।
हन्ति ।

No. 595.—WHEN LUŚ OR SAN (No. 752) FOLLOWS, let GHAS-
LPI be the substitute of the verb *ad*. Instead of *ahī* (No. 471), there
is *as* (No. 542). Thus *aghaseat* "he ate," *āsteyat* "he would eat."

The verb *han* (*hana*) "to kill or to go" makes *hanā* "he kills."

अनुदानोपदेशवनतितनोत्यादीनामनुनासिकलोपो
मन्त्रि कृति । ६ । ४ । ३७ ।

अनुनासिकानानामेषां लोपः कृति कृति । यमिरमिमिमिमिहनि-
मन्त्रत्योऽनुदानोपदेशाः । तनु स्यु चिनु जनु न्यु वनु मनु

तनोत्यादयः । हतः । घन्ति । हंसि । हयः । हय । हन्मि ।
हन्वः । हन्मः । जघान । जघत्तुः । जघुः ।

No. 596.—WHEN THERE FOLLOWS an affix, beginning with a JHAL and DISTINGUISHED BY AN INDICATORY K OR Ṛ, there is ELISION OF THE NASAL OF the following that end in a nasal, viz THOSE WHICH IN THEIR ORIGINAL ENUNCIATION ARE GRAVELY ACCENTED, AND VAN "to ask or beg," AND TAN "to stretch," &c.

Those which (ending in a nasal, see No. 510) are in their original enunciation gravely accented, are the following, viz : *yam* "to restrain," *ram* "to sport," *nam* "to bow," *gam* "to go," *han* "to kill," and *man* "to respect."

By "tan &c." (the verbs of the 8th class, which, *kṛi* excepted, end in a nasal,) are meant the following—viz *tan* "to stretch," *kshaṇ* "to kill," *kṣhiṇ* "to kill," *riṇ* "to go," *triṇ* "to eat grass," *ghriṇ* "to shine," *van* "to ask," and *man* "to understand."

By this rule we have *han + tas = hatah* (No. 535) "they two kill," *ghnanti* (Nos. 540 and 314) "they kill," *hanṣi* (No. 94) "thou killest," *hathah* "you two kill," *hatha* "you kill," *hanmi* "I kill," *hanwah* "we two kill," *hanmah* "we kill," *jaghāna* (Nos. 314, 488, and 489) "he killed," *jaghnatuh* (No. 540) "they two killed," *jaghnuh* "they killed."

अभ्यासाच्च । ७ । ३ । ५५ ।

हन्तेर्हस्य कृत्वम् । जघनिथ । जघन्थ । जघयुः । जघ्न ।
जघान । जघन । जघिव । जघिम । हन्ता । हनिष्यति । हन्तु ।
हतात् । हताम् । घन्तु ।

No. 597.—AND AFTER THE REDUPLICATE syllable, there is the substitution of a letter of the *k* class in the room of the *h* of the verb *han*. Thus we have *jaghanītha* (No. 517) or *jaghantha* "thou didst kill," *jaghnathuh* (No. 540) "you two killed," *jaghna* "you killed," *jaghāna* (No. 489) or *jaghana* (No. 490) "I killed," *jaghniva* (No. 433) "we two killed," *jaghnima* "we killed," *hantā* (No. 510) "he will kill," *hanishyati* "he will kill," *hantu* "let him kill," *hatāt* (Nos. 444 and 596) "may he kill," *hatām* "let the two kill," *ghnantu* (Nos. 540 and 314) "let them kill."

इतोर्जः । ६ । ४ । ३६ ।

हो ।

No. 598.—Let JA be the substitute OF the verb HAN, when hi (No. 447) follows.

Then, by No. 448, the hi would be elided, were it not for the rule here following.

असिद्धवद्वाभात् । ६ । ४ । २२ ।

इत ऊर्ध्वमाणादसमाप्तेराभीयम् । समानाश्रये तस्मिन् कर्तव्ये तदसिद्धम् । इति अस्यासिद्धत्वात्त हेर्लुक् । अहि । हतात् । हतम् । हत । हनानि । हनाव । हनाम् । अहन् । अहताम् । अघ्नन् । अहन् । अहतम् । अहत । अहनम् । अहन्य । अहन्यम् । हन्यात् ।

No. 599.—The rules, reckoning FROM THIS one to the end of the chapter (viz the 4th chap. of the VIth Lecture), are called *abhiya*, (because the chapter ends with a series of rules dependent on the aphorism) "BHASYA." When that (viz one of the rules called *abhiya*) is to be brought into operation, having the same place (for coming into operation, as another *abhiya* which has already taken effect), that one (which has taken effect) shall be regarded AS NOT HAVING TAKEN EFFECT.

Thus (ja having been substituted for han, by No. 598, it might have been expected that the hi would be elided by No. 448, but) since the change to jz is not regarded as having been accomplished, elision of hi does not take place. So we have *juki* "do thou kill," *katāt* (Nos. 444 and 596) "mayst thou kill," *katam* "do you two kill," *kata* "do you kill," *haṇāni* "let me kill," *haṇāva* "let us two kill," *haṇāma* "let us kill," *aḥan* (Nos. 458 and 199) "he killed," *aḥatām* (No. 596) "they two killed," *aḥanan* (Nos. 540, 314, and 26) "they killed," *aḥan* (Nos. 458 and 199) "thou didst kill," *aḥatam* "you two killed," *aḥata* "you killed," *aḥanāma* "I killed," *aḥanāva* "we two killed," *aḥanma* "we killed," *haṇyāt* (No. 461) "he may kill."

आर्षधातुके । २ । ४ । ३५ ।

इत्यधिकृत्य ।

No. 600.—WHERE the affix in question is *ĀRDHADHĀTUKA* (No. 436—this aphorism having been placed as a regulator (among others of the rule following—we look forward).

इनो वध लिङि । २।४।४२।

No. 601.—Let *BADH* be the substitute OF the verb *HAN*, WHEN *LIK* FOLLOWS. (No. 600.)

लुङि च । २।४।४३।

वध्यात् । वध्यास्ताम् । अवधीत् । अहनिष्यत् । यु मिश्रयामि-
श्रययोः । ३ ।

No. 602.—AND WHEN *LUK* FOLLOWS (let *badh* be the substitute of *han*, as directed in No. 601—provided the affix, as ruled by No. 600, is *ārdhadhātuka*). Thus we have *badhyāt* (No. 337) “may he kill,” *budhyaśātām* “may they two kill,” *abadhyāt* “he killed,” *ahunishyat* “he would kill.”

The verb *yu* “to mix or to separate” is next conjugated.

उतो वृद्धिर्लुकि हलि । ७।३।८८।

लुम्बिषय उतो वृद्धिः पिति हलादौ सार्वधातुके न त्वभ्यस्तस्य ।
योति । युतः । युवन्ति । योषि । युथः । युथ । योमि । युवः । युमः ।
युयाव । यविता । यविष्यति । योतु । युतात् । अयोत् । अयुताम् ।
अयुधन् । युयात् । इह वृद्धिर्न भाष्ये पिबु डित्त डित्त पिबेति
व्याख्यानात् । युयाताम् । युयुः । यूयात् । यूयास्ताम् । यूयासुः ।
अयाधीत् । अयविष्यत् । या प्रापथे । ४ । याति । यातः । यान्ति ।
ययो । याता । यास्यति । यातु । अयात् । अयाताम् ।

No. 603.—WHERE elision, through *LUK*, HAS TAKEN PLACE (as by No. 589), let *VṚIDDHI* be substituted in the room OF SHORT U, WHEN a *ārdhadhātuka* affix, beginning with A CONSONANT and distinguished by an indicatory *p*, FOLLOWS:—but not if the verb be reduplicated. Thus we have *yu + tip = yauti* “he mixes,” *yutah*

"they two mix," *yacurati* (No. 220) "they mix," *yaushi* (No. 169) "thou mixest," *yuthuk* "you two mix," *yutha* "you mix," *yaumi* "I mix," *yusuk* "we two mix," *yumak* "we mix," *yuyāva* (No. 202) "he mixed," *yavita* (Nos. 433 and 420) "he will mix," *yuvishyati* "he will mix," *yusutu* "let him mix," *yutāti* (No. 444) "may he mix," *oyusut* "he mixed," *ayutām* "they two mixed," *ayutam* (No. 457) "they mixed," *yuyāti* (No. 461) "he may mix,"—here there is not *epiddhi* (from No. 603), because, according to the explanation in the *Maṭṭhāśāhye*, "what has an indicator *p* has not an indicator *ś*, and what has an indicator *ś* has not an indicator *p*":—(so, when *yāsuṣ* came, which, see No. 460, is regarded as having an indicator *ś*, the *tip* ceased to be regarded as having an indicator *p*, without which No. 603 does not apply). So *yuyātam* "they two may mix," *yuyuk* (No. 527) "they may mix," *yūyāti* (Nos. 518 and 337) "may he mix," *yūyātam* "may they two mix," *yūyāsuk* "may they mix," *ayāstāti* (No. 519) "he mixed," *ayuvishyati* (Nos. 433 and 420) "he would mix."

The verb *yā* "to go" makes *yāti* "he goes," *yātuk* "they two go," *yānti* "they go," *yayau* (No. 523) "he went," *yātā* "he will go," *yāsyati* "he will go," *yātu* "let him go," *ayāti* "he went," *ayātam* "they two went."

सकः शकटायनस्येव । ३ । ४ । १११ ।

आदनास्यहो मेवम् वा । अयुः । अयान् । यायात् । यायाताम् ।
ययुः । यायात् । यायास्ताम् । यायासुः । अयासीत् । अयास्यात् ।
स्वं वा यस्मिन्मन्थनयोः । ५ । भा दीप्तो । ६ । प्या योचे । ७ । या
हवे । ८ । दा कुत्सायां गतो । ९ । प्या मस्ये । १० । रा दाने ।
११ । स्या आदाने । १२ । दाप् सवने । १३ । ख्या प्रकचने । १४ ।
यस्य सार्वधातुश्च यच्च प्रयोक्तव्यः । चिद ज्ञाने । १५ ।

No. 604.—In the opinion of ŚAKATĀYANA ONLY (and hence optionally), *jus* is the substitute of *jīti* in the room of *LAṢṬ*, after what ends in long *ā*. Thus *oyuk* (No. 527) or *oyān* (No. 26) "they went," *yāyāti* (No. 461) "he may go," *yūyātam* "they two

may go," *yáyuk* (No. 527) "they may go," *yáyāt* (No. 337) "may he go," *yáyāstām* "may they two go," *yáyāsuḥ* "may they go," *ayāāt* "he went," *ayāsyāt* "he would go."

In the same way are conjugated *vā* "to go or smell," *bhā* "to shine," *śhṇā* "to bathe," *śrā* "to cook," *drā* "to go badly," *yaś* "to eat," *rā* "to give," *lā* "to take," *dā* "to cut," and *khyā* "to relate." This (viz. *khyā*) is to be employed only with the *sarvadhātuka* affixes.

The next verb to be conjugated is *vid* "to know."

विदे लोटो वा । ३ । ४ । ८३ ।

वेत्तेर्लटः परस्मैपदानां शलादयो वा । वेद । विदतुः । विदुः ।
वेत्थ । विदथुः । विद । वेद । विद्व । विद्व । एवे । वेति । वि-
त्तः । विदन्ति ।

No. 605.—The affixes *ṇal*, &c. (No. 424) are OPTIONALLY used instead of the *puruṣanaiṣṭhā* substitutes of LAT coming AFTER the verb VID "to know." Thus *veda* (No. 485) "he knows," *vidatuh* "they two know," *viduh* "they know," *vettha* "thou knowest," *vidathuh* "you two know," *vida* "you know," *veda* "I know," *vidas* "we two know," *vidma* "we know." On the other alternative, we have *vetti* (No. 485) "he knows," *vittuh* (No. 467) "they two know," *vidanti* "they know."

उषविदजागृभ्योऽन्यतरस्याम् । ३ । १ । ३८ ।

एभ्यो लिट्याम् वा । विदेरदन्तत्त्वप्रतिष्ठानादामि न गुः ।
विदांचकार । विवेद । वेदिता । वेदिष्यति ।

No. 606.—The augment *ām* is OPTIONALLY employed AFTER these—viz. USH "to burn," VID "to know," AND JĀGRI "to wake,"—when *liṭ* follows.

As there is an agreement (in the present instance) to regard the verb *vid* as ending in short *a* (*vida*), *guṇa* is not substituted (as it would otherwise have been by No. 485). Thus we have *vidātā-chakāra* or *viveda* "he knows," *veditā* "he will know," *vedishya-ti* "he will know."

विदांजुर्वन्वित्यन्यतरस्याम् । ३।१।४१।

वेत्तेलौट्याम् गुणाभावो लोटो लुग्लोटन्तकरोत्यनुप्रयोगश्च निपा-
त्यते । पुरुषवचने न विवक्ष्यते । विदां करोतु ।

No. 607.—When *loṭ* comes after the verb *vid*, then OPTION-
ALLY the augment *am* is irregularly attached; there is no substi-
tution of *guṇa* (from No. 420—which fact is indicated by the ex-
hibition of the form *vidān* in the aphorism); there is elision
(*luk*) of *loṭ*; and the verb *kṛi* “to make,” with the terminations
of the imperative, is appended, (giving, for example, *VIDĀN-
KURVANTU*). One particular person and number is not alone intend-
ed to be spoken of (by the employment, in the aphorism, of the form
vidānikurvantu).

Thus we may have *vidānikarotu* “let him know.”

तनादिङ्गम्य उः । ३।१।७६।

अपोऽपवादः ।

No. 608.—Let *U* come AFTER the verbs *TAN*, &c. (No. 719),
AND after the verb *kṛi* “to make.” This debars the application of
ap (No. 419).

अत उत् सार्वधातुके । ६।४।११०।

उत्प्रत्ययान्तस्य कृषोऽत उत् सार्वधातुके कृडिति । विदांकुरु-
तात् । विदांकुरुताम् । विदांकुर्वन्तु । विदांकुरुह । विदांकरवाणि ।
अवेत् । अविताम् । अविदुः ।

No. 609.—Let SHORT *U* be the substitute OF the SHORT *A* of (*kar*,
the modified form of) the verb *kṛi*, ending with the affix *u* (No. 608),
WHEN A SĀRVADHĀTUKA termination, with an indicatory *k* or *h*, FOL-
LOWS. Thus *vidānikuruttā* (No. 607) “may he know,” *vidānikuruttām*
“let the two know,” *vidānikurvantu* “let them know,” *vidānikuru*
“know thou,” *vidānikaravāni* (No. 420) “let me know,” *avet* (Nos.
458, 485, and 199) “he knew,” *avittām* “they two knew,” *aviduh*
(No. 481) “they knew.”

इय । ८।२।७५।

धातोर्दस्य पदान्तस्य सिपि रुवौ । अवेः । अवेत् । विद्यात् ।
विद्यास्ताम् । अवेदीत् । अवेदिष्यत् । अस भुवि । १६ । अस्ति ।

No. 610.—AND when *sip* follows, *ru* is optionally the substitute OF the *D* of a verb, when the *d* is at the end of a *padu*. Thus we have *aveh* (No. 111) or *avet* "thou knewest," *vidydt* "he may know, or, may he know," *vidydstām* "may they two know," *avedt* "he knew," *avedishyat* "he would know."

The verb *as* "to be" makes *asti* "he is."

असोरलोपः । ६ । ४ । १११ ।

अस्यास्तेश्चातो लोपः सार्वधातुके कृदिति । स्तः । सन्ति ।
असि । स्यः । स्य । अस्मि । स्वः । स्मः ।

No. 611.—Let there be ELISION OF the *A* OF the affix *SNAM* (No. 714) AND of the verb *AS* "to be," when a *sarvadhātuka* affix, with an indicatory *k* or *h*, follows. Thus *stah* (No. 535) "they two are," *santi* "they are," *asi* (No. 438) "thou art," *stah* "you two are," *stha* "you are," *asmi* "I am," *svah* "we two are," *smah* "we are."

उपसर्गप्रादुर्भ्यामस्तिर्यच्परः । ८ । ३ । ८७ ।

उपसर्गेणः प्रादुसश्चास्तेः सस्य षो यकारेऽचि च परे । निष्ठात् ।
प्रनिषन्ति । प्रादुःषन्ति । यच्परः किम् । अभिस्तः ।

No. 612.—Let *sh* be the substitute of the *s* OF the verb *AS* "to be," coming AFTER a letter of the *pratydhāra* in in AN UPA-SARGA (No. 47) OR after the indeclinable word *PRĀDUS* "evidently," WHEN the letter *y* OR A VOWEL FOLLOWS. Thus (after the *upasarga* *ni*, when *y* follows the *s*.) *nishydt* "he may go out;" (when a vowel follows the *s*.) *pranishanti* "they go out," *prāduhshanti* "they are manifest."

Why do we say, "when the letter *y* or a vowel follows?" witness *abhistah* "they two surpass."

अस्तेर्भूः । २ । ४ । ५२ ।

आर्धधातुके । बभूव । भविता । भविष्यति । अस्तु । स्तात् ।
स्ताम् । सन्तु ।

No. 613.—Let BHŪ be the substitute OF the verb AS "to be," when an *ardhadhātuka* affix follows. Thus *babhūva* (No. 431) "he was," *bhaviṣyati* "he will be," *bhaviṣyati* "he will be," *astu* "let him be," *astī* (Nos. 444 and 611) "may he be," *astām* "let the two be," *astu* "let them be."

असौरेहावभ्यासलोपश्च । ६।४।११६।

घोरस्तोश्चेत्वं स्याद्वावभ्यासलोपश्च । यधि । स्तात् । स्ताम् ।
स्त । असानि । असाव । असाम । आसीत् । आस्ताम् । आसन् ।
स्यात् । स्याताम् । स्युः । भूयात् । अभूत् । अभविष्यत् । इष्
मतो । १० । यति । इतः ।

No. 614.—Let there be a change to K OF a verb termed GHU (No. 662) AND of the verb AS, WHEN HI (No. 447) FOLLOWS, AND let there be ELISION OF A REDUPLICATE syllable. Then (the *hi* being changed to *dhi* by No. 593), we have *edhi* "be thou," *astī* (Nos. 444 and 611) "mayst thou be," *astām* "be you two," *astā* "be ye," *astāni* "let me be," *astāva* "let us two be," *astāma* "let us be," *astāt* (Nos. 478 and 479) "he was," *astām* "they two were," *astān* "they were," *syāt* "he may be," *syātām* "they two may be," *syuh* "they may be," *bhaviṣyāt* (No. 613) "may he be," *abhūt* "he was," *abhaviṣyāt* "he would be."

The verb i (in) "to go" makes *eti* (No. 420) "he goes," *itāh* (Nos. 535 and 467) "they two go."

इयो यष् । ६।४।८१।

अजादो प्रत्यये परे । यन्ति ।

No. 615.—Let YAN be the substitute OF the root IN, when an affix, beginning with a vowel, follows. Thus *yanti* "they go."

अभ्यासस्यासवर्णे । ६।४।७८।

इउवर्णयोरियङ्वङो स्तोऽसर्वव्यञ्जि । इयाय ।

No. 616.—*Iyañ* and *uvañ* are the substitutes of *i* and *u* OF A REDUPLICATE, WHEN A HETEROGENEOUS vowel FOLLOWS. Thus *iyáyu* (Nos. 426, 202, and 29) "he went."

दीर्घ इयः किति । ७ । ४ । ६६ ।

इयोऽभ्यासस्य दीर्घः किति लिटि । ईयतुः । ईयुः । इययिथ । इयेथ । यता । एष्यति । एतु । ऐत् । ऐताम् । आयन् । इयात् । ईयात् ।

No. 617.—Let a LONG vowel be instead of the reduplicate of the verb IN, WHEN WHAT substitute for *liṣ* HAS AN INDICATORY *k* (No. 486) FOLLOWS. Thus *iyatuh* "they two went," *tyuh* "they went," *iyayitha* (Nos. 433 and 517) or *iyetha* (Nos. 515, 420, and 616) "thou didst go," *etá* "he will go," *eshtyati* "he will go," *etu* "let him go," *ait* (Nos. 478 and 218) "he went," *aitám* "they two went," *áyan* (No. 29) "they went," *iyát* "he may go," *iyát* (No. 518) "may he go."

एतेर्लिङि । ७ । ४ । २४ ।

उपसर्गात् परस्य इयोऽयो ह्रस्व आर्धधातुके किति लिङि । निरियात् । उभयत आश्रयणे नान्तादिषु । अभीयात् । अयः किम् । समेयात् ।

No. 618.—Let there be a short vowel in the room OF the *an* (*i*) of the verb IN coming after an *upasarga*, WHEN an *árdhadhātuku* substitute for *LIṢ*, with an indicatory *k* (No. 466), FOLLOWS. Thus *nir + iyát = niriyát* "may he go forth."

In the example *abhíyát* "may he go up to," the short vowel is not substituted; for the rule (VI. 1. 85.) that "a single letter substituted shall be regarded as the final of the preceding word and the initial of the following word," does not apply, when the operation directed depends upon both what precedes and what follows:—so then, as the *i*, in *abhíyát*, cannot be regarded as a part at once of the *upasarga* and of the verb, the rule No. 618 consequently does not apply.

Why do we say, "of the *an* ?" witness *eam* + *cydt* = *sameydt* (= *eam* + *é* + *fydt*) "may he come," where the rule does not apply, as the verb begins with *ech*.

इयो गा लुङि । २ । ४ । ४५ ।

मानिस्थिति विधौ लुङ् । अगात् । ऐष्यत् । शीङ् स्वप्ने । १८ ।

No. 619.—Let *GI* be the substitute OF the root *IN*, WHEN *LUT* FOLLOWS. BY No. 473, there is elision (*lut*) of the *sich* (No. 472). Thus *agdt* "he went," *aishyat* (Nos. 478 and 218) "he would go."

The next verb to be conjugated is *śī* (*śīh*) "to sleep."

शीङ्ः सार्वधातुके गुणः । ७ । ४ । २१ ।

शेते । शयाते ।

No. 620.—Let *GUNA* be the substitute OF *śīh* "to sleep," WHEN A *SĀRVADHĀTUKA* affix FOLLOWS. Thus *śete* (No. 543) "he sleeps," *śayāte* (No. 29) "they two sleep."

शीङो रुट् । ७ । १ । ६ ।

शीङो ऋदेशस्यातो रुट् । शेते । शेवे । शयाथे । शेध्वे । शये । शेवहे । शेमहे । शिश्ये । शिश्याते । शिश्यरे । शयिता । शयिष्यते । शेताम् । शयाताम् । शेस्ताम् । अशेत । अशयाताम् । अशेरत । शयीत । शयीयाताम् । शयीरन् । शयिषीष्ट । अशयिष्ट । अशयिष्यत । इङ् अध्ययने । १६ । इङिक्वाचध्युपसर्गतो न व्यभिचरतः । अधीते । अधीयाते । अधीयते ।

No. 621.—Let *RUT* (*r*) be the augment of the *a* of the substitute for *jh* (No. 421) AFTER the verb *śīh* "to sleep." Thus *śerate* (No. 559) "they sleep," *śeśhe* "thou sleepest," *śayāthe* "you two sleep," *śeśhwe* "you sleep," *śaye* "I sleep," *śevawe* "we two sleep," *śemuhe* "we sleep," *śītye* (Nos. 429 and 548) "he slept," *śītyāte* "they two slept," *śītyire* (No. 548) "they slept," *śayitā* (No. 433) "he will sleep," *śayishyate* "he will sleep," *śetām* (No. 552) "let him sleep," *śayitām* "let the two sleep," *śeratām* (No. 621) "let them sleep," *śete* "he slept," *śayitām* "they two

slept," *āśerata* (Nos. 559 and 621) "they slept," *śayīta* (Nos. 555 and 463) "he may sleep," *śayīyātām* "they two may sleep," *śayīran* (No. 556) "they may sleep," *śayīśīkṣa* (No. 558) "may he sleep," *āśayīśīkṣa* (Nos. 420, 472, and 433) "he slept," *āśayīśhyata* (No. 435) "he would sleep."

The next verb to be conjugated is *ī* (*īñ*) "to study." This verb and *ī* (*ik*) "to remember" never appear apart from the preposition *adhi*. Thus *adhīte* (No. 545) "he studies," *adhīyate* (No. 220) "they two study," *adhīyate* (No. 559) "they study."

गाङ् लिटि । २ । ४ । ४६ ।

इङ् । अधिजगे । अध्येता । अध्येष्यते । अधीताम् । अधीया-
ताम् । अधीयताम् । अधीष्व । अधीयायाम् । अधीध्वम् । अध्य-
ये । अध्ययावहे । अध्ययामहे । अध्येत । अध्येयाताम् । अध्ये-
यत । अध्येषाः । अध्येयायाम् । अध्येध्वम् । अध्येयि । अध्येष-
हि । अध्येमहि । अधीयीत । अधीयीयाताम् । अधीयीरन् । अ-
ध्येषीष्ट ।

No. 622.—Let *gā* be the substitute of the verb *ī* (*īñ*) "to study," WHEN LIT FOLLOWS. Thus *adhijuge* (Nos. 548 and 524) "he studied," *adhīyeta* (No. 420) "he will study," *adhyeshyate* "he will study," *adhīyātām* (No. 552) "let him study," *adhīyātām* "let the two study," *adhīyatām* (No. 559) "let them study," *adhīśhwa* (No. 553) "do you study," *adhīyāthām* "do you two study," *adhīdhvam* (No. 553) "do you study," *adhyayai* (No. 554) "let me study," *adhyayāvahai* "let us two study," *adhyuyāmahai* "let us study," *adhyaita* (Nos. 478 and 218) "he studied," *adhyaiyātām* "they two studied," *adhyaiyatu* (No. 559) "they studied," *adhyaiithāh* "thou didst study," *adhyuiyāthām* "you two studied," *adhyaidhwam* "you studied," *adhyaiyi* "I studied," *adhyaiivahi* "we two studied," *adhyaimuhi* "we studied," *adhīyīta* (Nos. 555, 461, 463, and 220) "he may study," *adhīyīyātām* "they two may study," *adhīyīran* (No. 556) "they may study," *adhyeshīkṣa* (No. 558) "may he study."

विभाषा खङ्खङ्कोः । २ । ४ । ५० ।

इले मात् ।

No. 623.—The substitution of *gá* (No. 622) in the room of *ś* (śá) "to study" is OPTIONALLY made, WHEN *LUK* AND *LEK* FOLLOW.

गाढ-कुटादिभ्योऽभ्यिन्तित् । १ । २ । १ ।

माकादेशात् कुटादिभ्यश्चाञ्जितः प्रत्यया क्तितः स्युः ।

No. 624.—WHAT affixes HAVE NOT AN INDICATORY *ñ* OR *ñ* shall be considered to HAVE AN INDICATORY *ñ* (No. 467), when they come AFTER *GA* (No. 622) AND the verbs *KUT* "to be crooked," &c.

धुमास्यागापायदातिसां इत्ति । ६ । ४ । ६ । ६ ।

इयमात् ईत् स्याद्दुसादो कृत्स्न्यार्थधातुके । अध्यगीष्टु । अध्येष्टु । अध्यगीष्यत् । अध्येष्यत् । दुह प्रपूरये । २० । दोग्धि । दुग्न्वः । दुहन्ति । धोषि । दुग्धे । दुहाते । दुहते । धुषे । दुहाये । धुग्धे । दुहे । दुग्धहे । दुह्यहे । दुदोह । दुदुहे । दोग्धा । धोष्यति । धोष्यते । दोग्धु । दुग्धात् । दुग्धाम् । दुहन्तु । दुग्धि । दुग्धात् । दुग्धम् । दुग्ध । दोग्धानि । दुग्धाम् । दुहाताम् । दुहताम् । धुष्व । दुहायाम् । धुग्ध्वम् । दोग्हे । दोग्हावहे । दोग्हमहे । अघोष् । अदुग्धाम् । अदुहन् । अदोहम् । अदुग्ध । अदुहाताम् । अदुहत । अधुग्ध्वम् । दुहात् । दुहीत ।

No. 625.—WHEN an *árdhadhātuka* affix, beginning with A CONSONANT and distinguished by an indicatory *k* or *ś*, FOLLOWS, then let long *i* be the substitute of the long *á* OF the verbs termed *GHU* (No. 662), and of *MÁ* "to measure," *SHṬHÁ* "to stand," *GÁ* "to study," *PÁ* "to drink," *HÁ* "to abandon," AND *SHO* "to destroy." Thus *adhyagīśhta* (No. 623) or, alternatively, *adhyagīśhta* (No. 218) "he studied," *adhyagīśhyata* (No. 623) or *adhyagīśhyata* "he would study."

The verb *duh* (*duha*) "to milk" makes *dugdhi* (Nos. 277, 536, and 25) "he milks," *dugdhaś* (No. 535) "they two milk," *duhantí* "they milk," *dhakati* (Nos. 277, 278, 169, and 89) "thou milkest,"

or, with the *ātmanepada* termination *āt* (Nos. 543 and 535) "he milks," *duhāte* "they two milk," *duhāte* (No. 559) "they milk," *dhrukshe* (Nos. 277, 278, 169, 90, and 15) "thou milkest," *duhāte* "you two milk," *dhugdhve* (No. 277) "you milk," *duhe* "I milk," *duhwahe* "we two milk," *duhmahe* "we milk," *dudoha* (No. 485) or *duduhe* (No. 548) "he milked," *dog hā* (No. 586) "he will milk," *dhokshyati* (Nos. 277 and 278) or *ol shyate* "he will milk," *dog dhu* "let him milk," *dugdhāt* (Nos. 444 and 467) "may he milk," *dugdhām* "let the two milk," *du* "let them milk," *dugdhi* (No. 593) "do thou milk," *dugdhi* (No. 444) "mayst thou milk," *dugdham* "do you two milk," *duhāni* "milk ye," *dohāni* "let me milk," *dugdhām* (No. 552) "let me milk," *duhātām* "let the two milk," *duhātām* (No. 559) "let them milk," *dhukshya* (No. 278) "do thou milk," *duhāthām* "do you two milk," *dhugdhvam* (No. 278) "milk ye," *dohai* (No. 554) "let me milk," *dohāvahai* "let us two milk," *dohāmahai* "let us milk," *adhok* (Nos. 190 and 278) "he milked," *adhugdhām* (No. 586) "they two milked," *adhūham* "they milked," *adhūham* "I milked," *adhugdha* "he milked," *adhūhātām* "they two milked," *adhūhata* (No. 559) "they milked," *adhugdhwam* (No. 277) "you milked," *duhyāt* "he may milk," *duhīta* (No. 555) "he may milk."

लिङ्सिचावात्मनेपदेषु । १ । २ । ११ ।

इक्ष्मीपादलः परो लिङ्सिचो कितो मस्तद्धि । धुचीष्ट ।

No. 626.—The substitutes of *LIṅ* (No. 459) AND *SICH* (No. 472), coming after a consonant that adjoins an *iē*, WHEN THE *ĀTMANEPADA* affixes ARE EMPLOYED, are regarded as having an indicative *k* (No. 467). Thus, *guṇa* not being substituted, we have *dhukshishya* (Nos. 277, 278, and 558) "may he milk."

शच इगुपधादनिटः क्तः । ३ । १ । ४५ ।

इगुपधो यः शलन्तस्तस्मादनिटश्चेः क्तदेवः । यधुचत् ।

No. 627.—AFTER that verb which ends in a *śal*, with an *ik* for its PENULTIMATE letter, AND does NOT take the augment *it* (No. 510), let *KSA* (i. e. *sa*—No. 155) be the substitute of *akti* (No. 471). Thus *adhukshat* (Nos. 277, 278, 90, and 169) "he milked."

सुम्बा दुहदिहलिहगुहामात्मनेपदे दन्त्ये।७।३।७३।

यस्य कस्य लुम्बा दन्त्ये तडि । अदुग्ध । अधुक्षत ।

No. 628.—WHEN AN *Ātmanepada* affix, beginning with A DENTAL, FOLLOWS, there is *OPTIONALLY ELISION* (*luk*) (of the vowel—see No. 27—) of the *kau* (No. 627) OF these verbs viz. DUH “to milk,” DIH “to accumulate,” LIH “to lick,” AND GUH “to cover.” Thus (the *s* also being elided by No. 513) we have either *adugdhs* (Nos. 277 and 586) or *adhukshata* (No. 627) “he milked.”

कस्यसाचि।७।३।७२।

असादो तडि कस्य लोपः । अधुक्षाताम् । अधुक्षन्त । अदुग्धाः ।
अधुक्षन्तः । अधुक्षायाम् । अधुग्ध्वम् । अधुक्ष्वम् । अधुक्षि ।
अधुक्षन्ति । अधुक्षामहि । अधोक्ष्यत । एवं दिह उपचये । २१ ।
लिह आस्वादने । २२ । लेठि । लीठः । लिहन्ति । लेचि । लीठे ।
लिहन्ते । लिहते । लिचे । लिहाये । लीठे । लिलेह । लिलिहे ।
लेठायि । लेठाये । लेक्ष्यति । लेक्ष्यते । लेकु । लीठात् । लीठाम् ।
लिहन्तु । लीठि । लेहानि । लीठाम् । अलेट् । अलेह् । अलिक्षत् ।
अलिक्षत । अलीठ । अलेक्ष्यत् । अलेक्ष्यत । ब्रूञ् व्यक्तायां
अचि । २३ ।

No. 629.—There is elision (*lopa*) OF *KSA* (Nos. 627 and 27), WHEN an *Ātmanepada* affix, beginning with AN ACH, FOLLOWS. Thus *adhukshātām* “they two milked,” *adhukshanta* (No. 559) “they milked,” *adugdhāh* (Nos. 277 and 586) or *adhukshathāh* (No. 627) “thou didst milk,” *adhukshāthām* “you two milked,” *adhugdhwam* (No. 628) or *adhukshadhvam* “you milked,” *adhukshāhi* “I milked,” *adhukshāvahi* (No. 422) “we two milked,” *adhukshāmahi* “we milked,” *adhokshyatu* (Nos. 435, 485, and 457) “he would milk.”

In the same way the verb *diḥ* (*dika*) “to accumulate.” The verb *liḥ* (*lika*) “to lick” makes *leḥi* (Nos. 276, 586, and 587) “he licks,” *lēhāh* (No. 131) “they two lick,” *likhanti* “they lick,” *lekhāhi*

(Nos. 276 and 585) "thou lickest,"—or (No. 543) "he licks," *lihāte* "they two lick," *lihate* (No. 559) "they lick," *likhe* "thou lickest," *lihāthe* "you two lick," *liqhwe* "you lick," *lileha* or *lilih* "he licked," *leqhāsi* or *leqhāse* "thou wilt lick," *lekshyati* or *lekshyate* "he will lick," *leqhu* "let him lick," *liqhāt* (Nos. 444 and 467) "may he lick," *liqhām* (No. 552) "let him lick," *likantu* "let them lick," *liqhi* (No. 447) "lick thou," *lehāni* "let me lick," *liqhām* (No. 552) "let him lick," *aleṣ* (Nos. 276, 199, and 165) or *aleḥ* (No. 82) "he licked," *alikhāt* (Nos. 627, 276, and 585), or *alikhata*, or *aliqha* (No. 628) "he li" "alekshyat or alekshyats" "he would lick."

The next verb to be conjugated is *brā* (*brāṇi*) "to speak articulately."

ब्रुवः पञ्चानामादित आहो ब्रुवः । ३ । ४ । ८४ ।

ब्रुवो लट्स्तिबादीषां पञ्चानां ऋलादयः पञ्च वा स्युर्ब्रुवश्चाह-
देयः । आह । आहत्तुः । आहुः ।

No. 630.—Instead OF THE FIRST FIVE tense-affixes *tip*, &c. substituted for *laṣ*, coming AFTER the verb *BRÚ* "to speak," there may optionally be *nal*, &c. (No. 424); *ÁH* being at the same time the substitute in the room OF *BRÚ*. Thus *āha* "he says," *āhatu* "they two say," *āhuh* "they say."

आहस्यः । ८ । २ । ३५ ।

भलि । चत्त्वम् । आत्थ । आहयुः ।

No. 631.—Instead OF (the final of) *ÁH* (No 630) there is *TH*, when a *jhal* follows. Then there is a change of the *th* to a *char* by No. 90, and we have *āttha* "thou sayest," *āhatuh* "you two say."

ब्रुव ईट् । ७ । ३ । ८३ ।

ब्रुवो हलादेः पित ईट् । ब्रवीति । ब्रूतः । ब्रुवन्ति । ब्रूते ।
ब्रुवाते । ब्रुवते ।

No. 632.—*IT* is the augment of an affix, beginning with a consonant and distinguished by an indicatory *p*, coming AFTER the verb *BRÚ* "to speak." Thus *bravīti* (No. 420) "he speaks,"

brútaḥ "they two speak," *bruvanti* (No. 220) "they speak," *brúte* (No. 543) "he speaks," *bruváte* "they two speak," *bruvate* (No. 559) "they speak."

ब्रुवो वचिः । २ । ४ । ५३ ।

आर्थधातुके । उवाच । उचतुः । उचुः । उवचिय । उवकथ ।
उवे । वक्ता । वक्ष्यति । वक्ष्यते । ब्रवीतु । ब्रूतात् । ब्रूताम् । ब्रु-
वन्तु । ब्रूहि । ब्रवाणि । ब्रूताम् । ब्रवे । अब्रवीत् । अब्रूत । ब्रूयात् ।
ब्रूयौत । उच्यात् । वचीष्ट ।

No. 633.—The root VACH is the substitute OF BRÚ "to speak," when an *ardhadhātuka* affix follows. Thus *uvácha* (Nos. 432, 583, and 489) "he spoke," *úchatuh* (No. 584) "they two spoke," *úchuh* "they spoke," *uvachiṭha* (No. 517) or *uvukṭha* (No. 333) "thou spokest," *úche* (No. 548) "he spoke," *vaktá* "he will speak," *vakshya-ṭi* or *vakshyate* "he will speak," *bravítu* (No. 632) "let him speak," *brútaḥ* (No. 444) "may he speak," *brútaṁ* "let the two speak," *bruvantu* (No. 220) "let them speak," *brúhi* "speak thou," *braváṇi* "let me speak," *brútaṁ* (No. 552) "let him speak," *bravai* (No. 554) "let me speak," *abravít* (No. 632) "he spoke," *abrúta* "he spoke," *bráyáti* or *bruvíta* (Nos. 555, 463, and 220) "he may speak," *uchyáti* (Nos. 466 and 584) or *vakshishṭa* (No. 555) "may he speak."

अस्यतिवक्तिख्यातिभ्याऽङ् । ३ । १ । ५२ ।

त्रेः ।

No. 634.—Instead of *chli* (No. 471), there shall be AṢ AFTER the verbs AS "to throw," VACH "to speak," AND KHYÁ "to speak."

वच उम् । ७ । ४ । २० ।

अङि परे । अवोचत् । अवक्ष्यत् । अवक्ष्यत ।

No. 635.—When *aṣ* (No. 634) follows, let UM be the augment OF the verb VACH "to speak." Thus *avochat* (No. 265) "he spoke," *avakshyat* or *avakshyata* "he would speak."

चर्करीतं च । चर्करीतमिति यङ्लुगन्तं तददादौ बोध्यम् । ऊर्ध्व-
आच्छादने । २४ ।

No. 636.—“AND a verb in the shape indicated by the term CHARKARĪTA,” i. e. at the end of which the affix *yaś* (No. 758) has been replaced by a blank (*luk*), is to be regarded as belonging to the 2nd class of verbs, “*ad*, &c.” (No. 589.)

The verb *úrṇu* (*úrṇuṇe*) “to cover” is next to be conjugated.

ऊर्णोतेर्विभाषा । ७ । ३ । ६० ।

वृद्धिर्हलादो णिति सार्वधातुके । ऊर्णोति । ऊर्णोति । ऊर्णतः ।
ऊर्णवन्ति । ऊर्णते । ऊर्णवाते । ऊर्णवते ।

No. 637.—When a *sārvadhātuka* affix follows, beginning with a consonant and distinguished by an indicatory *p*, then *vriddhi* is OPTIONALLY the substitute OF the verb *ÚRṆU* “to cover.” Thus *úrṇauti* or *úrṇoti* “he covers,” *úrṇutah* (No. 535) “they two cover,” *úrṇuvanti* (No. 220) “they cover,” *úrṇute* “he covers,” *úrṇuvāte* “they two cover,” *úrṇuvate* (No. 559) “they cover.”

ऊर्णोतेराम् नेति वाच्यम् ।

No. 638.—“IT SHOULD BE MENTIONED THAT the verb *ÚRṆU* DOES NOT TAKE *ÁM*” (No. 546).

न न्द्राः संयोगादयः । ६ । १ । ३ ।

अचः पराः संयोगादयो नदरा द्विर्न भवन्ति । नृण्यस्य द्वित्वम् ।
ऊर्णनाव । ऊर्णनुवतुः । ऊर्णनुवः ।

No. 639.—The letters *N*, *D*, and *R*, following a vowel and INITIAL IN A CONJUNCT consonant, are NOT doubled (No. 426). There is a reduplication only of the syllable *ṇu*; and thus we have *úrṇundau* (No. 202) “he covered,” *úrṇunuvatuh* (No. 220) “they two covered,” *úrṇunuvuh* “they covered.”

विभाषोर्णोः । १ । २ । ३ ।

इडादिप्रत्ययो ङित् स्यात् । ऊर्णनुविथ । ऊर्णनविथ । ऊर्णवि-
ता । ऊर्णविता । ऊर्णविष्यति । ऊर्णविष्यति । ऊर्णोतु । ऊर्णोतु ।
ऊर्णवानि । ऊर्णवे ।

No. 640.—An affix, beginning with the augment *if*, may OPTIONALLY be regarded as having an indicatory *ś* (No. 467), when

it comes AFTER the verb ŪṚṢU "to cover." Thus ūṛṇunuvitha (No. 220) or ūṛṇunavitha "thou didst cover," ūṛṇuvitā or ūṛṇavitā "he will cover," ūṛṇuvishyati or ūṛṇavishyati "he will cover," ūṛṇavatu (No. 637) or ūṛṇotu "let him cover," ūṛṇavāni "let me cover," ūṛṇavai (No. 554) "let me cover."

मुयोऽपृक्ते । ७ । ३ । ६१ ।

ऊर्योतेर्मुयोऽपृक्कृत्वादौ पिति सार्वधातुके । चोर्योत् । चोर्योः ।
ऊर्य्यात् । ऊर्य्याः । ऊर्य्यीत् । ऊर्य्यात् । ऊर्य्यिषीष्ट । ऊर्य्यिषीष्ट ।

No. 641.—WHEN A *sarvadhātuka* AFFIX FOLLOWS, consisting of A SINGLE LETTER, beginning with a consonant and distinguished by an indicatory *p*, then let GUNA be the substitute of the verb *āraṇ* "to cover." Thus *aurṇot* (Nos. 458, 478, and 218) "he covered," *aurṇok* "thou didst cover," *ūrṇuydt* "he may cover," *ūrṇuydh* "thou mayst cover," or *ūrṇuvitā* (Nos. 555 and 220) "he may cover," *ūrṇuydt* (No. 518) or *ūrṇuvishishā* (No. 640) or *ūrṇavishishā* "may he cover."

ऊर्योतेर्विभाषा । ७ । २ । ६ ।

इत्वादौ परस्मैपदे सिचि वृद्धिः । पचे गुणः । चोर्यावीत् । चो-
र्य्यवीत् । चोर्य्यीत् । चोर्याविष्ठास् । चोर्य्यविष्ठास् । चोर्य्यविष्ठास् ।
चोर्य्यिषिष्ट । चोर्य्यिषिष्ट । चोर्य्यविष्यत् । चोर्य्यविष्यत् ।

इत्यदादयः ।

No. 642.—When *sich* (No. 472) follows, preceded by the aug-
ment *if* (No. 433), the *parasmaipada* terminations being employ-
ed, then *vṛiddhi* is OPTIONALLY the substitute OF the verb ŪṚṢU
"to cover." On the other alternative, *guṇa* is the substitute. Thus
aurṇavdt (No. 480) or *aurṇavdt* or *aurṇavdt* (No. 640) "he cover-
ed," *aurṇavishishā* or *aurṇavishishā* or *aurṇavishishā* "they two
covered," *aurṇavishā* (Nos. 640 and 220) or *aurṇavishā* (No.
480) "he covered," *aurṇavishyata* or *aurṇavishyata* "he would
cover."

So much for the 2nd class of verbs, "ad, āa."

The first verb in the 3rd class is *hu* "to sacrifice or eat."

। जुहोत्यादयः ।

हु दानादनयोः । १ ।

जुहोत्यादिभ्यः झुः । २ । ४ । ७५ ।

यणः ।

No. 643.—Let *śLU* (one of the blanks enumerated in No. 209) be substituted in the room of *śap* (No. 419) AFTER the verbs *HU*, &c.

ज्ञौ । ६ । १ । १० ।

धातोर्द्वे स्तः । जुहोति । जुहुतः ।

No. 644.—WHEN THERE IS *śLU*, there are two in the room of a verbal root—(i. e. the root is doubled). Thus *juhōti* (Nos. 488 and 420) "he sacrifices," *juhutuh* (No. 535) "they two sacrifice."

अदभ्यस्तात् । ७ । १ । ४ ।

मस्य । हुशुवोरिति यण् । जुहुति ।

No. 645.—There is *AT* in the room of the *jh* (of a tense-affix) AFTER A REDUPLICATED verb. By No. 536, which debars No. 220, the semi-vowel is substituted for the final of the root, and we have *juhvati* "they sacrifice."

भीष्ठीमृहुवां झुवच्च । ३ । १ । ३६ ।

अभ्यो लिट्याम् वा स्यादामि श्लाघिव कार्ये च । जुहवांचकार ।

जुहाव । होता । होष्यति । जुहोतु । जुहुतात् । जुहुताम् । जुहुतु । जुहुधि । जुह्वानि । अजुहोत् । अजुहुताम् ।

No. 646.—*Am* may optionally be affixed, when *li* comes after these verbs viz. *BHī* "to fear," *HRī* "to be ashamed," *BHṛi* "to nourish," AND *HU* "to sacrifice;" AND, when *ām* is affixed, the effect is to be AS IF THERE WERE *śLU* (i. e. there is to be reduplication—No. 644). Thus *juhavānchakāra* or *juhāva* (Nos. 426 and 202) "he sacrificed," *hotā* (No. 435) "he will sacrifice," *hoṣhyati* "he will sacrifice," *juhōtu* "let him sacrifice," *juhutāt* (No. 444) "may he sacrifice," *juhutām* "let the two sacrifice," *juhvatu* (No.

645 and 536) "let them sacrifice," *juhudhi* (No. 593) "do thou sacrifice," *juhadvāni* (No. 450) "let me sacrifice," *ajuhot* "he sacrificed," *ajuhutām* "they two sacrificed."

जुसि च।७।३।८३।

इगन्ताङ्गस्य गुणोऽच्चादौ जुसि । अजुहवुः । जुहुयात् । हूयात् ।
अहोषीत् । अहोष्यत् । बिभी भये । २ । बिभेति ।

No. 647.—AND WHEN *JUS* (No. 481), beginning with a vowel, FOLLOWS, then *guna* is the substitute of an inflective base that ends in an *ik* vowel. Thus *ajuhuvuh* "they sacrificed," *juhuyāt* "he may sacrifice," *hūyāt* (Nos. 465 and 466) "may he sacrifice," *ahavushīt* (Nos. 472, 479, and 519) "he sacrificed," *ahoshyat* "he would sacrifice."

The verb *bhī* (*nibhī*) "to fear" makes *bibheti* (No. 644) "he fears."

भियोऽन्यतरस्याम्।६।४।११५।

इः स्यादुलादौ कङिति सार्वधातुके । बिभितः । बिभीतः ।
बिभ्यति । बिभयांचकार । बिभाय । भेता । भेष्यति । बिभेत् ।
बिभितात् । बिभीतात् । अबिभेत् । बिभियात् । बिभीयात् । भीयात् ।
अभेपीत् । अभेष्यत् । ह्री लज्जायाम् । ३ । जिह्रेति । जिह्रीतः ।
जिह्रियति । जिह्रयांचकार । जिह्राय । ह्रेता । ह्रेष्यति । जिह्रेत् ।
अजिह्रेत् । जिह्रीयात् । ह्रीयात् । अह्रेषीत् । अह्रेष्यत् । पु पालनपूर-
णयोः । ४ ।

No. 648.—When a *sarvadhātuka* affix follows, beginning with a consonant and having an indicative *k* or *h* (No. 535), *i* may OPTIONALLY be the substitute of the verb *BHĪ* "to fear." Thus *bibhitah* or *bibhituh* "they two fear," *bibhyati* (No. 645) "they fear," *bibhayānchukāru* (No. 646) or *bibhāya* "he feared," *bhetā* "he will fear," *bheshyati* "he will fear," *bibhetu* "let him fear," *bibhitāt* (Nos. 444 and 648) or *bibhitāt* "may he fear," *abibhet* "he feared," *bibhiyāt* (No. 648) or *bibhiyāt* "he may fear," *bhiyāt* (Nos. 465 and 466) "may he fear," *abhaishīt* (Nos. 472, 479, and 519) "he sacrificed," *abheshyat* "he would fear."

The verb *hrī* "to be ashamed" makes *jīkreti* (No. 644) "he is ashamed," *jīhrītah* "they two are ashamed," *jīkriyati* (No. 645) "they are ashamed," *jīhrayānchakāra* (No. 646) or *jīhrāya* "he was ashamed," *hretā* "he will be ashamed," *hreshyati* "he will be ashamed," *jīhretu* "let him be ashamed," *ajīkret* "he will be ashamed," *jīhriyāt* "he may be ashamed," *hriyāt* (Nos. 465 and 466) "may he be ashamed," *ahraishit* (Nos. 472, 479, and 511) "he was ashamed," *ahreshyat* "he would be ashamed."

The verb *pri* "to nourish or fill" is next to be conjugated.

अतिपिपत्योश्च । ७।४।७७।

अभ्यासस्य इः स्याच्छ्रो । पिपति ।

No. 649.—When there is *lu* (No. 643), let *i* (see No. 508) be the substitute of the vowel of the reduplicate OF the verbs *pri* "go," AND *pri* "to fill." Thus *piparti* "he fills."

उदोष्ठ्यपूर्वस्य । ७।१।१०२।

अङ्गावयवोष्ठ्यपूर्वा य ऋत् तदन्तस्याङ्गस्य उः ।

No. 650.—Let there be *u* in the room OF that inflective base which ends in *ri*, PRECEDED BY A LABIAL which is a portion of the base. [Thus, when we have *pri*+*tas*, this rule applies, and a No. 37 which makes the base end in *r*.]

हलि च । ८।२।७७।

रेफवान्तस्य धातोरुपधाया इको दीर्घो हलि । पिपूर्तः । पिपति । पपार ।

No. 651.—AND WHEN A CONSONANT FOLLOWS, the long vowel is the substitute of an *i* vowel being the penultimate letter of verb which ends in *r* or *v*. Thus *pipūrtah* (No. 650) "they to fill," *pipurati* (No. 645) "they fill," *papāra* (Nos. 426, 508, 20 and 37) "he filled."

शृद्धृमां ह्रस्वो वा । ७।४।१२।

क्षिति लिटि । पप्रतुः ।

No. 652.—When a substitute of *li*, with an indicative *k*, is

low, A SHORT vowel is OPTIONALLY the substitute OF *śrī* "to hurt," *ṣrī* "to tear," AND *prī* "to fill" (This debars No. 653, and we have optionally) *paprātuh* (No. 21) "they two filled."

अपूर्यताम् । ७ । ४ । ११ ।

तोदादिकं अच्चेर्धतोर्धदन्तानां च गुणो लिटि । पपरतुः ।

वपहः ।

No. 653.—When *liṣ* follows, *guṇa* is the substitute OF the verb *gacch* "to go," that belongs to the 6th class (*tud*, &c. No. 693), and of the verb *ṣi* "to go," AND of those that end in the long vowel *ī*. Thus (on the alternative allowed by No. 652) *paparātuh* "they two filled," *paparuh* "they filled."

बुतो वा । ७ । २ । ३८ ।

बुह्वब्भ्यामुदन्ताच्चेटो दीर्घो वा स्यान्न तु लिटि । परीता ।
रिता । परीष्यति । परिष्यति । पिपर्तु । अपिपः । अपिपूर्यताम् ।
अपिपहः । पिपूर्यात् । पूर्यात् । अपारीत् ।

No. 654.—There may be OPTIONALLY a long vowel in the room of the augment *iṣ* (No. 433) coming AFTER the verbs *vṛiṣ* "to serve," and *vṛiṣ* "to choose," AND those that end in long *ī*, but not when *liṣ* follows. Thus *parīṣā* or *parīṣā* "he will fill," *parīṣyati* or *parīṣyati* "he will fill," *pīpartu* "let him fill," *apīpat* (Nos. 420, 199, and 110) "he filled," *apīpūrītām* (Nos. 650 and 652) "they two filled," *apīparuh* (Nos. 481 and 647) "they filled," *pīpūrīyāt* (No. 651) "he may fill," *pūrīyāt* (No. 465) "may he fill," *apārīt* (No. 519) "he filled."

सिचि च परस्मैपदेषु । ७ । २ । ४० ।

अच्चेटो न दीर्घः । अपारिष्ठात् । अपरीष्यत् । अपरिष्यत् ।
बोहाङ् त्वागे । ५ । अहाति ।

No. 655—AND WHEN SICH (No. 472) FOLLOWS, AND THE PARAS-
MAIPADA terminations—here there is not a long vowel in the room
of the augment *iṣ* (—see No. 654). Thus *apārīṣītām* (No. 519) "they
two filled," *aparīṣyāt* (No. 654) or *aparīṣyāt* "he would fill."

The verb *ah* (*ahāt*) "to quit" makes *jahāti* (No. 644).

जहातेश्च । ६।४।११६।

इद्वा स्याद्वलादो कृडिति सार्वधातुके । अहितः ।

No. 656.—AND short *i* shall be optionally the substitute of the verb *HÁ* "to quit," when a *sárvadhātuka* affix follows, beginning with a consonant and having an indicatory *k* or *ś*. Thus *jahitah* (No. 535) "they two quit."

ई इत्यघोः । ६।४।११७।

श्नाभ्यस्तयोरान् ईत् सार्वधातुके कृडिति हलि । अहीतः ।

No. 657.—Let *í* be the substitute of the *á* of *śná* (No. 730), or OF A REDUPLICATED VERB not being one of those called *GHU* (No. 662), WHEN A *sárvadhātuka* affix, having an indicatory *k* or *ś* and beginning with A CONSONANT, FOLLOWS. Thus (on the alternative allowed by No. 656) *jahítah* "they two quit."

आभ्यस्तयोरान् । ६।४।११८।

लोपः कृडिति । जहति । जहो । हाता । हास्यति । अहातु ।
जहितात् । जहीतात् ।

No. 658.—Let there be elision OF THE *á* OF *śná* (No. 730), AND OF A REDUPLICATED VERB, when an affix, with an indicatory *k* or *ś*, follows. Thus *jahati* (No. 645) "they quit," *jahan* (No. 523) "he quitted," *hātá* "he will quit," *hásyati* "he will quit," *jahātu* "let him quit," *jahitát* (Nos. 444 and 656) or *jahítát* (No. 657) "may he quit."

आ च है । ६।४।११९।

जहातेः । चादिदीतो । अहाहि । अहिहि । अहीहि । अजहात् ।
अजहुः ।

No. 659.—AND WHEN *HI* (No. 447) FOLLOWS, the substitute for the *á* of the verb *há* "to quit" is *á*, or *i* (No. 656), or *í* (No. 657). Thus *jaháhi*, or *jahihi*, or *jahíhi* "do thou quit," *ajahát* "he quitted," *ajahuh* (Nos. 481 and 658) "they quitted."

लोपो यि । ६।४।१२०।

amimīta "he measured," *mimīta* (Nos. 555 and 658) "he may measure," *māśīṣṭa* (No. 558) "may he measure," *amāśta* (No. 472) "he measured," *amāśyata* "he would measure."

The verb *hā* (*ohān*) "to go" makes *jihāte* (No. 657) "he goes," *jihāte* (No. 658) "they two go," *jihate* (Nos. 645 and 638) "they go," *jahe* (Nos. 548 and 426) "he went," *hātā* "he will go," *hāsyate* "he will go," *jihātām* "let him go," *ajihāta* "he went," *jihāta* (Nos. 555 and 658) "he may go," *hāśīṣṭa* (No. 558) "may he go," *ahāsta* (No. 472) "he went," *ahāsyata* "he would go."

The verb *bhṛi* (*ḍubhṛiṇ*) "to hold or nourish" makes *bibharti* "he nourishes," *bibhṛitah* "they two nourish," *bibhrati* (No. 645) "they nourish," *bibhṛite* "he nourishes," *bibhrāte* "they two nourish," *bibhrate* "they nourish," *bibharānchakāra* (No. 646) or *babhāra* (Nos. 508 and 202) "he nourished," *babhartha* "thou didst nourish," *babhṛiva* (No. 514) "we two nourished," *bibharānchakre* or *babhre* (No. 548) "he nourished," *bhartā* (No. 510) "he will nourish," *bharishyati* (No. 532) or *bharishyate* "he will nourish," *bibhartu* "let him nourish," *bibharāni* "let me nourish," *bibhṛitām* "let him nourish," *abibhah* (Nos. 420, 199, and 110) "he nourished," *abibhṛitām* "they two nourished," *abibharuḥ* (Nos. 481 and 647) "they nourished," *bibhṛiyāt* or *bibhṛita* (No. 555) "he may nourish," *bhṛiyāt* (No. 465) or *bhṛiṣṭīṣṭa* (No. 558) "may he nourish," *abhārshīt* (No. 519) or *abhṛita* (No. 582) "he nourished," *abharishyat* or *abharishyata* "he would nourish."

The verb *dā* (*ḍudān*) "to give" makes *dadāti* "he gives," *dattah* (No. 658) "they two give," *dadati* (No. 645) "they give," *datte* "he gives," *dadāte* "they two give," *dadate* (No. 645) "they give," *dadau* (No. 523) or *dade* (No. 548) "he gave," *dātā* "he will give," *dāsyati* or *dāsyate* "he will give," *dudātu* "let him give."

दाधा ध्वदाप । १ । १ । २० ।

दाहृणा धाहृणाश्च धातवो घुसंज्ञाः स्युर्दाप्तेषो विना । ध्वसे-
रित्येत्वम् । देहि । दत्तम् । अददात् । अदत्त । दद्यात् । ददीत ।
देयात् । दासीष्ट । अदात् । अदाताम् । अदुः ।

No. 662.—Let roots of the form of *DĀ* "to give" (meaning that

root itself both in the third and first conjugations), *do* "to cut," and *ds* "to protect," AND of the form of *DHÁ* "to hold," (viz. *dhá* itself and *dhs* "to drink"), EXCLUSIVE OF *dá* (*DÁP*) "to cut," and *dai* (*daip*) "to purify," be called *GHU*. By No. 614, the substitution of *s* is directed when *ki* follows a *ghu*—so we have *dehi* "give thou," *dattam* (No. 658) "do you two give," *adaddt* or *adatta* (No. 658) "he gave," *darlydt* (No. 460) or *dadtta* (Nos. 555 and 658) "he may give," *deydt* (No. 525) or *dásishṭa* (No. 558) "may he give," *addt* (No. 473) "he gave," *addtām* "they two gave," *aduk* (No. 524) "they gave."

स्वाध्वोरिच्च । १ । २ । १७ ।

अभ्योरिदन्तादेशः सिद्धिर्किदात्मनेपदे । अदित । अदास्यत् ।

अदास्यत् । बुधाञ् धारयपोषययोः । १० । दधाति ।

No. 663.—AND SHORT *i* shall be the substitute OF the final of *STĀHÁ* "to stand," AND of a verb termed *GHU* (No. 662), and the *sick* shall be as if it had an indicatory *k*, when the *ātmanepada* terminations are employed. Thus, the root ending in a short vowel, we have *adita* (No. 582) "he gave," *ukāsyut* "he would give," *adāsyata* "he would give."

The verb *dhā* (*ḍudhān*) "to hold or nurture" makes *dadhdāti* "he holds."

दधस्तथोच्च । ८ । २ । ३८ ।

द्विरुक्तस्य कृषन्तस्य धाञो वशो भष् तथोः स्वधोरच परतः ।

धत्तः । दधति । दधासि । धत्थः । धत्ते । दधाते । दधते ।

धत्थे । धद्धे । ध्वसोरेद्वावभ्यासलोपश्च । धेहि । अदधात् ।

अधत्त । दध्यात् । दधीत । धेयात् । धासीष्ट । अधात् । अधि-

त । अधास्यत् । अधास्यत् । ण्विञिर् शोचपोषययोः । ११ ।

No. 664.—Let there be a *bhāsh* (i. e. an aspirated letter) in the room of the *baś* (i. e. the initial *d* No. 431) OF the reduplicated verb *DHÁ* "to hold," ending in a *jhaś* (i. e. in *dh*), WHEN *T* OR *TH* AND when *s* or *dhw* follows. Thus we have *dhattak* (No. 658) "they two hold," *darhātī* (No. 645) "they hold," *darhāsi* "thou holdest," *dhattak* (No. 664) "you two hold," *dhattis* (No. 543)

"he holds," *dadhāte* "they two hold," *dadhate* (No. 645) "they hold," *dhatse* "thou holdest," *dhadithwe* "you hold." According to No. 614, when *hi* follows, *e* is substituted for the vowel of the root, which is a *ghu* (No. 662), and the reduplication is elided:—so that we have *dhehi* "do thou hold," *adudhāt* "he held," *adhatta* (Nos. 658 and 664) "he held," *dadhyāt* (Nos. 460 and 658) or *dadhīta* (Nos. 555 and 658) "he may hold," *dheyāt* (No. 525) or *dhāstakṣa* (No. 558) "may he hold," *adhāt* (No. 473) or *adhīta* (Nos. 663 and 582) "he held," *adhāsyat* or *adhāsyata* "he would hold."

The verb *nij* (*nijir*) "to purify or to nurture" is next to be conjugated.

इर इत्संज्ञा वाच्या ।

No. 665.—"In respect of the syllable *IR* (e. g. in the verb *nijir*) THE DESIGNATION *IT* (No. 7) IS TO BE PREDICATED."

निजां चयाणां गुणः श्लो । ७ । ४ । ७५ ।

निज्विज्विषामभ्यासस्य गुणः श्लो । नेनेक्ति । नेनित्तः । नेनिजति । नेनित्ते । निनेज । निनिजे । नेक्ता । नेक्ष्यति । नेक्ष्यते । नेनेक्तु । नेनिग्धि ।

No. 666.—Let *GUṆA* be the substitute of the reduplicate of THE THREE verbs *NIJ* "to purify," *vi* "to differ," and *viś* "to pervade," WHEN THERE IS *ŚLU* (No. 643). Thus *nenekti* (Nos. 485 and 333) "he purifies," *neniktuh* (No. 535) "they two purify," *nenijati* (No. 645) "they purify," *nenikte* (No. 535) "he purifies," *nineja* (No. 426) or *ninije* (No. 548) "he purified," *nektā* "he will purify," *nekshyati* (No. 169) or *nekshyate* "he will purify," *nenektu* "let him purify," *nenigdhi* (Nos. 593 and 333) "do thou purify."

नाभ्यस्तस्याचि पिति सार्वधातुके । ७ । ३ । ८७ ।

लघूपधगुणो न । नेनिजानि । नेनित्ताम् । अनेनेक् । अनेनित्ताम् । अनेनिजुः । अनेनिजम् । अनेनित्त । नेनिज्यात् । निज्यात् । नेनिजीत् । निजीष्ट ।

No. 667.—*Guṇa* is NOT the substitute OF A REDUPLICATED

THE LAGHU KAUMUDĪ :

a light (No. 482) penultimate letter, WHEN A SÁRVADHĀ-
beginning a VOWEL and HAVING AN INDICATORY P,
This debars No. 483, and we have *nenijāni* (No. 666)
rify," *neniktām* (No. 552) "let him purify," *anenek* (No.
purified," *aneniktām* "they two purified," *anenijuk* (No.
purified," *anenijam* "I purified," *aneniktu* "he puri-
jydt "he may purify," *nijydt* (No. 465) "may he purify,"
No. 555) "he may purify," *nikakṣhṣa* (No. 558) "may

। वा । ३ । १ । ५७ ।

धातोश्चैरङ् वा परस्मैपदेषु । अनिञत् । अनेचीत् ।
अनेक्षत् । अनेक्ष्यत् ।

इति जुहोत्यादयः ॥

68.—*At* IS OPTIONALLY the substitute of *ohi* (No. 471)
it root has AN INDICATORY *IR* (No. 665), when the *pa-*
la terminations are employed. Thus *anijat* or *anaikṣṣt*
499, and 510) or *anikta* (No. 513) "he purified," *ane-*
mekṣhyata "he would purify."

ach for the 3rd class of verbs, "hu, &c." The verbs of
as—"div, &c."—are next to be conjugated.

verb *div* (*divu*) signifies "to play, to be ambitious of sur-
traffic, to shine, to praise, to rejoice, to be mad, to sleep,
d to go."

। दिवादयः ।

क्रीडाविचित्रगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु

दिभ्यः श्यन् । ३ । १ । ६८ ।

षादः । हलि चेति दीर्घः । दीव्यति । दिदेव । देविता ।
। दीव्यत् । अदीव्यत् । दीव्येत् । दीव्यात् । अदेचीत् ।
। एवं विवु तन्तुसंताने । २ । नृत्ती गावविचेषे । ३ ।
ननर्त्त । नर्त्तिता ।

The verb *nṛit* (*nṛiti*) "to toss about one's body—i. e. to dance," makes *nṛityanti* "he dances," *nanarta* (Nos. 508 and 485) "he danced," *nartita* "he will dance."

शब्दः सिञ्जिभिरस्य सादेरार्थधातुकस्येद्धा । नर्तिष्यति । नर्त्य-
ति । नृत्यत् । अनृत्यत् । नृत्येत् । नृत्यात् । अनर्तात् । अन-
र्तिष्यत् । अनर्त्यत् । चसी उद्वेगे । ४ । घा भाषेति श्यन् घा ।
चस्यति । चसति । तचास ।

The verb *tras* (*trasi*) "to fear," according to No. 520, optionally takes the affix *śyan* (No. 669). Thus we have *trasyati* or *trasati* (No. 419) "he fears," *tutṛśa* "he feared."

एषां किति लिटि सेटि थलि च यत्वाभ्यासलोपो वा । चेषतुः ।
तचसतुः । चेषिथ । तचसिथ । चषिता । शो तनूकरणे । ५ ।

No. 671.—There is **OPTIONALLY** the substitution of **e**, and

elision of the reduplicate syllable, OF these verbs—viz. JRĪ “to grow old,” BHRAM “to whirl,” AND TRAS “to fear,” when *li*, with an indicative *ḥ* (No. 486), and likewise when *thul*, with the augment *i* (No. 433), follows. Thus *tresatuh* or *tutrusatuh* “they two feared,” *tresitha* “or *tutrusitha* “thou didst fear,” *trasitā* “he will fear.”

The verb *śo* “to pare” is next to be conjugated.

ओतः श्यनि । ७ । ३ । ७१ ।

लोपः स्यात् श्यनि । श्यति । श्यतः । श्यन्ति । यशो । यश-
तुः । यशुः । याता । यास्यति ।

No. 672.—Let there be elision OF O, WHEN ŚYAN (No. 669) FOLLOWS. Thus *śyati* “he pares,” *śyatuh* “they two pare,” *śyanti* “they pare,” *śātau* (Nos. 528 and 523) “he pared,” *śāstuh* (No. 524) “they two pared,” *śātuh* (Nos. 528 and 524) “they pared,” *śāstā* (No. 528) “he will pare,” *śāsyati* “he will pare.”

विभाषा घ्रादेःशास्त्रासः । २ । ४ । ७८ ।

अभ्यः शिवो लुधा परस्मैपदेषु । अशात् । अशाताम् । अशुः ।

No. 673.—There is OPTIONALLY elision of *śich* (No. 472) AFTER these verbs—viz. GHRĀ “to smell,” DHE “to drink,” ŚO “to pare,” CHEO “to cut,” AND SHO “to destroy,” when the *parasmaipada* terminations are employed. Thus *āst* “he pared,” *āstātau* “they two pared,” *āstuh* (No. 524) “they pared.”

वमरमनमातां सकृच्च । ७ । २ । ७३ ।

इवां सगेभ्यः शिव इट् परस्मैपदेषु । इट्सकौ । अशासीत् ।
अशासिष्ठां । कौ क्तेने । ६ । श्यति । यो अन्तकर्मणि । ७ । स्यति ।
स्ये । दो अवखरदने । ८ । श्यति । ददौ । देयात् । अदात् ।
अद्य तादने । ९ ।

No. 674.—AND SAK shall be the augment of these verbs—viz.—YAM “to restrain,” RAM “to sport,” NAM “to bow,” AND those that end in LONG Ā, and, at the same time, *i* shall be the augment of the *śich* (No. 472) coming after them, when the *parasmaipada* terminations are employed. Applying then these two augments, *i* and *cut*, we have *āstāst* “he pared,” *āstāstātau* “they two pared.”

The verb *chho* "to cut" makes *chhyati* (No. 672) "he cuts."

The verb *sho* "to destroy" makes *syati* "he destroys," *sasau* (No. 528) "he destroyed." The verb *do* "to cut" makes *dyati* "he cuts," *dadau* "he cut," *deyāt* (No. 525) "may he cut," *adāt* (No. 473) "he cut."

The verb *vyadh* (*vyadha*) "to strike" is next to be conjugated.

ग्रहिज्यावयिव्यधिवष्टिविचतिदृश्यतिपृच्छतिभृञ्जतीनां
ङिति च।६।१।१६।

एषां संप्रसारणं स्यात् किति ङिति च । विध्यति । विव्याध ।
विविधत् । विविधुः । विव्यधिय । विव्यद् । व्यद्धा । व्यत्स्यति ।
विध्येत् । विध्यात् । अव्यात्सीत् । पुष पुष्टे । १० । पुष्यति । पु-
पोष । पुपोषिथ । पोष्टा । पोक्ष्यति । पुषादीत्यङ् । अपुषत् । शुष
शोषणे । ११ । शुष्यति । शुषोष । अशुषत् । गृथ अदर्शने । १२ ।
नश्यति । ननाथ । नेशुतुः ।

No. 675.—AND let there be a *saṁprasāraṇa* (No. 281) in the room (of the semi-vowel) OF these verbs—viz. GRAH "to take," JYĀ "to become old," VAY (the substitute of *ve*) "to weave," VYADH "to strike," VAŚ "to subdue," VYACH "to deceive," VRAŚCH "to cut," PRACHCHH "to ask," AND BHRAŚJ "to fry," WHEN WHAT affix HAS AN INDICATORY *k* or *ś* FOLLOWS. Thus, the affix *śyan* being regarded as having an indicatory *ś* (No. 535), we have *vidhyati* (No. 283) "he strikes," *vivyādha* (No. 583) "he struck," *vividhutuh* "they two struck," *vividhuh* "they struck," *vivyadhithu* (No. 517) or *vivyuddha* (No. 586) "thou didst strike," *vyaddhā* (No. 586) "he will strike," *vyatsyati* "he will strike," *vidhyet* (Nos. 462 and 460) "he may strike," *vidhyāt* (No. 463) "may he strike," *avyātsīt* (No. 479) "he struck."

The verb *push* (*pusha*) "to nourish" makes *pushyati* "he nourishes," *puposhu* (No. 485) "he nourished," *puposhitha* (No. 517) "thou didst nourish," *poshā* (No. 78) "he will nourish," *poshyati* (No. 585) "he will nourish." In accordance with No. 542, this verb takes *añ* instead of *chli* (No. 471). Thus *apushat* "he nourished."

The verb *śuś* (*śuś*) "bec dry" makes *śuśyati* "he dries," *śuśat* " " (No. 542) "he dried."

The verb *naś* (*naś*) "to perish" makes *naśyati* "he perishes," *naśat* "he perished," *naśatuh* (No. 494) "they two perished."

रधादिभ्यश्च । ७ । २ । ४५ ।

बलाद्याध्यातुकस्य वेद । नेशिच ।

No. 676.—AND after the verbs *RADH* "to hurt," &c., let *if* (No. 433) be optionally the augment of an *ārdhavihātuka* affix, beginning with a *val*. Thus *neśitha* (No. 495) "thou didst perish."

मस्तिजन्मोर्भाषि । ७ । १ । ६० ।

मुम् । ननङ् । नेशिच । नेशिम । नशिता । नष्टा । नशिष्यति । नश्यति । नश्यत् । ननश्यत् । नश्येत् । नश्यात् । ननश्यात् । नृङ् । नशिष्यत्वे । १३ । नृयते । नृषुवे । नृादिनियमादिद् । नृषुषिपे । नृषुषिषहे । नृषुषिमहे । नृोता । नृषिता । नृङ् । नृरितापे । १४ । नृयते । नृङ् । नृये । १५ । नृयते ।

No. 677.—WHEN A *JHAL* comes AFTER the verbs *MASJ* "to be immersed," AND *NAŚ* "to perish," let there be the augment *num*. Thus, on the alternative allowed by No. 676, we have *nanaśishtha* (No. 334) "thou didst perish," *neśiva* (No. 494) "we two perished," *neśima* "we perished," *naśitā* (No. 676) or *naśishā* "he will perish," *naśishyati* or *naśishyati* (Nos. 334 and 585) "he will perish," *naśyatu* "let him perish," *anaśyat* "he perished," *naśyet* "he may perish," *naśyāt* "may he perish," *anaśat* (No. 542) "he perished."

The verb *śhū* (*śhū*) "to give birth to" makes *śhūyate* (No. 543) "she bears," *śhūve* (No. 220) "she bore." In accordance with the restrictive rule No. 514, this verb takes the augment *if*:—thus *śhūvishā* "thou borest," *śhūvivishā* "we two bore," *śhūvivishā* "we bore," *śhūvā* or *śhūvā* (No. 511) "she will bear."

The verb *dś* (*dś*) "to suffer or be consumed with pain" makes *dśyate* "he suffers;" and *dī* (*dī*) "to decay" makes *dīyate* "he decays."

दीङो युङचि कृङिति । ६ । ४ । ६३ ।

दीङः परस्याजादेः कृङिदार्धधातुकस्य युट् ।

No. 678.—Let YUṬ be the augment, WHEN an *ārdhadhātuka* affix, WITH AN INDICATORY K OR Ś and beginning with A VOWEL, COMES AFTER the verb DĪ (*dīś*) “to decay.”

वुग्युटावुवङ्यणोः सिद्धो वक्तव्यो । दिदीये ।

No. 679.—“The augments VUK (No. 425) AND YUṬ (No. 678) ARE (in spite of No. 599) TO BE REGARDED AS HAVING TAKEN EFFECT, WHEN the substitute UVAŚ (No. 220) or a YAN (No. 221) PRESENTS ITSELF. Thus we have *didīye* “he decayed”—[the *yut* being recognised as existent by No. 220, which would otherwise have taken effect here.]

मीनातिमिनातिदीङां ल्यपि च । ६ । १ । ५० ।

एषामात्वं ल्यपि । चादशित्येज्जनिमिते । दाता । दास्यति । च-
दास्त । डीङ् विहायसा गतो । १६ । डीयते । डिङ्ये । डयिता ।
पीङ् पाने । १७ । पीयते । पेता । अपेष्टु । माङ् माने । १८ ।
मायते । ममे । जनी प्रादुर्भावे । १९ ।

No. 680.—AND WHEN the affix LYAP (No. 941) FOLLOWS, there is the substitution OF Á in the room OF these verbs, viz. MĪ (*mīn*) “to hurt or kill,” MĪ (*qumīn*) “to scatter,” AND DĪ (*dīś*) “to decay.” By the “and” it is implied that the same change will take place when there is a cause for the substitution of an *ech*, but unattended by an indicative *ś*. Hence [the affixes *tāś* and *śya* being such causes] we have *dātā* “he will decay,” *dāsyati* “he will decay,” *adāsta* “he decayed.”

The verb *qī* (*qīś*) “to move in the sky—i.e. to fly,” makes *qīyate* “he flies,” *qīdye* (No. 221) “he flew,” *qāyitā* “he will fly.”

The verb *pī* (*pīś*) “to drink” makes *pīyate* “he drinks,” *potā* (No. 510) “he will drink,” *apeshā* “he drank.”

The verb *mā* (*māś*) “to measure” makes *māyate* “he measures,” *mame* “he measured.”

The next verb is *jan* (*janś*) "to be produced or born."

जाजनेर्जा । ७ । ३ । ७६ ।

जिति । जायते । जज्ञे । जनिता । जनिष्यते ।

No. 681.—OF the verbs *JñYÁ* "to know," AND *JAN* "to be produced," *JÁ* is the substitute, when what follows has an indicatory *á*. Thus *jáyate* "he is produced," *jajñe* (Nos. 540 and 76) "he was produced," *janitá* "he will be produced," *janishyate* "he will be produced."

दीपजनबुधपूरितायिष्यायिभ्योऽन्धतरस्याम् । ३ । १ ।

६१ ।

अभ्यश्चेत्श्चिवा एकवचने तयञ्छे परे ।

No. 682.—AFTER these verbs—viz. *DÍP* "to shine," *JAN* "to be produced," *BUDH* "to teach," *PÚR* "to be full," *TÁY* "to extend," AND *PYÁY* "to swell," *chin* is OPTIONALLY the substitute of *chli* (No. 471), when the termination *ta*, of the singular, follows.

चिषो लुक् । ६ । ४ । १०४ ।

चिषः परस्य लुक् ।

No. 683.—There is ELISION (*luk*) of what comes AFTER *CHIN* (No. 682).

जनिवध्योश्च । ७ । ३ । ३५ ।

अनयोर्न वृद्धिश्चिषि ञिति कृति च । अजनि । अजनिष्ठ ।
दीपो दीप्पो । २० । दीप्यते । दिदीपे । अदीपि । अदापिष्ठ । पद
गतो । २१ । पद्यते । पेदे । पता । पत्सीष्ठ ।

No. 684.—In the room OF these two—viz. *JAN* "to be produced," AND *BADH* "to kill," there is not *vridhhi* (in spite of No. 489), when *chin* (No. 682) follows, or a *kṛit* affix (No. 329) with an indicatory *n* or *n*. Thus *ajani* or (on the alternative allowed by No. 682) *ajaniṣṭu* "he was produced." The verb *dīp* (*dīpt*) "to shine" makes *dīpyate* "he shines," *didīps* "he shone," *adīps* (No. 682) or *adīpish(a)* "he shone."

The verb *pad* (*pada*) "to go" makes *padyate* "he goes," *pade* (No. 494) "he went," *patā* "he will go," *patishṭa* "may he go."

चिण् ते पदः । ३ । १ । ६० ।

पदश्चेच्चिण् ते परे । अपादि । अपत्स्याताम् । अपत्सत । विद
सतायाम् । २२ । विद्यते । वेत्ता । अविता । बुध अवगमने । २३ ।
बुध्यते । बोद्धा । भोत्स्यते । भुत्सीष्ट । अबोधि । अबुद्ध । अभु-
त्स्याताम् । युध संप्रहारे । २४ । युध्यते । युयुधे । योद्धा । अयु-
द्ध । सृज विसर्गे । २५ । सृज्यते । ससृजे । ससृजिषे ।

No. 685.—Let CHIN be substituted for *chli* AFTER the verb PAD "to go," WHEN the personal termination TA (of the singular) FOLLOWS. Thus *apāli* (No. 683) "he went," *apatsātām* "they two went," *apatsula* "they went."

The verb *vid* (*vida*) "to be" makes *vidyate* "he is," *vetā* "he will be," *avitta* (No. 626) "he was."

The verb *budh* (*budha*) "to understand" makes *budhyate* "he understands," *boddhā* (No. 586) "he will understand," *bhot-
syate* (No. 278) "he will understand," *bhutsishṭa* "may he under-
stand," *abodhi* (No. 683) or *abudha* (Nos. 586 and 626) "he
understood," *abhutsātām* (No. 278) "they two understood."

The verb *yudh* (*yudha*) "to fight" makes *yudhyate* "he fights," *yuyudhe* "he fought," *yo-iddhā* (No. 586) "he will fight," *ayuddhu* "he fought."

The verb *srij* (*srija*) "to quit" makes *srijiyate* "he quits," *sasrije* (No. 508) "he quitted," *sasrijishe* "thou didst quit."

सृजिहोर्भल्यमकिति । ६ । १ । ५८ ।

अनयोरम् भलादावकिति । सृष्टा । सृष्ट्यति । सृष्टीष्ट । असृष्ट ।
असृष्टाताम् । मृष तितिक्षायाम् । २६ । मृष्यति । मृष्यते । ममर्षे ।
ममर्षिथ । ममृषिषे । मर्षितासि । मर्षितासे । मर्षिष्यति । मर्षिष्य-
ते । णह बन्धने । २७ । नह्यति । नह्यते । ननाह । ननद्ध । ने-
हिय । नेहे । नद्धा । नत्स्यति । अनात्सीत् । अनद्ध ।

No. 686.—Let AM be the augment OF these two verbs, viz. **MRĪ** "to quit," AND **DRĪŚ** "to see," WHEN an affix, beginning with **JHĀL** and NOT HAVING AN INDICATORY **K**, FOLLOWS. Thus **mrakṣā** (No. 334 and 78) "he will quit," **śrakṣyati** (No. 334 and 585) "he will quit," **śrīkṣhīṣa** "may he quit," **asrīṣa** "he nitted," **asrīkṣhātām** "they two quitted."

The verb **mṛiṣh** (**mṛiṣh**) "to endure" or "endure"
mrīyati or **mṛiṣyate** "he endures" or "endures"
mrīṣhī or **māmṛiṣhī** "thou wilt endure,"
mrīṣhīṣe "thou wilt endure,"
he will endure."

The verb **ṇāh** (**ṇāh**) "to bind" or "bind"
he binds," **nandha** "he bound,"
bind," **ṇāhe** "he bound" or "he will bind,"
(No. 389) "he will bind," **anṇā**

So much for the 4th class of verbs, "**div**, &c."

The 5th class of verbs consists of "**su**, &c."

The verb **su** (**śnu**) means "to extract the Soma juice."

इति दिवादयः ।

। स्वादयः ।

बुद्धि चभिषवे । १ ।

स्वादिभ्यः ऋः । ३ । १ । ७३ ।

शपोऽपवादः । सुनेति । सुनुतः । सुनुवोरिति यच् । सुन्व-
त । सुन्वः । सुनुवः । सुनुते । सुन्वाते । सुन्वते । सुन्वहे । सु-
वहे । सुयाव । सुववे । सोता । सुनु । सुनवानि । सुनवे । सुनया-
। सुयात् ।

No. 687.—Let there be **ŚNU** AFTER the verbs **SU**, &c.

This debars **śap** (No. 419). Thus we have **sunoti** (No. 420) "he presses out," **sunutah** "they two press out," **sunvanti** (yan-
king the place of the vowel by No. 536) "they press out," **su-
cah** (No. 537) or **sunuvah** "we two press out," **sunute** "he press-

es out," *sunvāte* "they two press out," *sunvate* "they press out," *sunvāhe* (No. 537) or *sunuvāhe* "we two press out," *sushāva* or *sushuve* "he pressed out," *sotā* "he will press out," *sunu* (No. 538) "do thou press out," *sunavāni* "let me press out," *sunavai* "let me press out," *sunuyāt* "he may press out," *sūyāt* (No. 518) "may he press out."

स्तुसुधूङ्भ्यः परस्मैपदेषु । ७ । २ । ७२ ।

एभ्यः सिच् इट् । असावीत् । असेष्टु । चिच् चयने । २ ।
चिनोति । चिनुते ।

No. 688.—Let *if* be the augment of *sich* AFTER these—viz. STU "to praise," SU "to extract the Soma juice," AND DHÚ "to shake," WHEN THE PARASMAIPADA affixes ARE EMPLOYED. Thus *asāvīt* or *asoshīa* "he pressed out."

The verb *chi* (*chin*) "to gather" makes *chinoti* or *chinute* "he gathers."

विभाषा चेः । ७ । ३ । ५८ ।

अभ्यासाच्चेः कृत्वं वा सनि लिटि च । चिकाय । चिचाय ।
चिक्ये । चिच्ये । अचेषीत् । अचेष्टु । स्तृच् आच्छादने । ३ ।
स्तृणोति । स्तृणुते ।

No. 689—There is OPTIONALLY the substitution of a guttural in the room OF CHI "to gather" after a reduplicate syllable, when *san* (No. 752) or *li* follows. Thus *chikāya* or *chichāya*, *chikye* or *chichye*, "he gathered," *achaiśīt* or *acheshīa* "he gathered."

The verb *stri* (*strin*) "to cover" makes *striṇoti* or *striṇute* "he covers."

शर्पूर्वाः खयः । ७ । ४ । ६१ ।

अभ्यासस्य शर्पूर्वाः खयः शिष्यन्तेऽन्ये हलो लुप्यन्ते । तस्तार ।
तस्तरतुः । तस्तरे । गुणोतीति गुणः । स्तर्यात् ।

No. 690.—Of a reduplicate syllable the letters denoted by the *pratyāhāra* KHAY, PRECEDED BY A ŚAR, remain :—the other consonants are elided. Thus *tastāra* "he covered," *tastaratuh* "they covered," *tastare* "he covered." By No. 533, there being the elision of *guṇa*, we have *staryāt* "may he cover."

इतश्च संयोगादेः । ७ । २ । ४३ ।

दन्तात् संयोगादेर्लिङ्गिचोरिङ्गा । स्तरिषीष्ट । स्तृषीष्ट । अस्त-
। अस्तृत् । धूञ् कम्पने । ४ । धूनीति । धूनुते । दुधाव ।
तीति वेद् । दुधविथ । दुधेथ ।

No. 691.—Let *if* be optionally the augment of *liñ* and *sich*, *ag* AFTER WHAT root ends in *ri* and BEGINS WITH A CONJUNCT *mant*. Thus *starishishṭa* or *strishishṭa* "may he cover," *ishṭa* or *astrita* "he covered."

The verb *dhū* (*dhūn*) "to shake" makes *dhūnoti* or *dhūnute* "shakes," *dudhāva* "he shook," and optionally taking the *ment if* by No. 511, *dudhuvitha* or *dudhotha* "thou shookest."

युक्कः किति । ७ । २ । ११ ।

यञ् यक्काच उगन्ताच्च गित्कितोरिङ्गन् । इति प्राप्ते । क्वादिनि-
त्रित्यमिद् । दुधुविथ । दुधुवे । अधावीत् । अधविष्ट । अधेष्ट ।
विष्यत् । अधेप्यत् । अधविष्यताम् । अधेप्यताम् । अधविष्यत ।
प्यत ।

इति स्वादयः ॥

No. 692.—Let not *if* be the augment, WHEN WHAT affix HAS INDICATORY *g* or *k* comes AFTER the verb *śri* "to serve" OR the verb with one vowel ends in the *pratyāhāra* UK. Notwithstanding this rule's having presented itself, the verb now under consideration always takes the augment *if*, in accordance with the preceding rule No. 514. Thus *dudhuviva* "we two shook," *dudhe* "he shook," *adhāvīt* or *adhavishṭa* or *adhoshṭa* "he shook," *avishyat* or *adhoshyat* "he would shake," *adhavishyatām* or *avishyatām* "they two would shake," *adhavishyatu* or *adhoshyata* "would shake."

So much for the 5th class of verbs—"su, &c."

The 6th class of verbs consists of "*tud*, &c."

The verb *tud* signifies "to torment."

। तुदादयः ।

तुद व्यथने । १ ।

तुदादिभ्यः शः । ३ । १ । ७७ ।

शपोऽपवादः । तुदति । तुदते । तुतोद । तुतोदिथ । तुतुदे ।
तोता । अतोत्सीत् । अतुत । तुद प्रेरणे । २ । नुदति । नुदते ।
नुनोद । नोता । भृञ्ज पाके । ३ । गृह्ण्येति संप्रसारणम् । सस्य
श्चत्वेन शः । शस्य जश्त्वेन जः । भृज्जति । भृज्जते ।

No. 693.—Let there be *śA* AFTER *TUD*, &c. This debars *śap* (No. 419). Thus *tudati* or *tudate* "he torments," *tutoda* "he tormented," *tutoditha* "thou didst torment," *tutude* "he tormented," *tottā* "he will torment," *atautsit* or *atutta* "he tormented."

The verb *nud* (*nuda*) "to send" makes *nudati* or *nudate* "he sends," *nunoda* "he sent," *nottā* "he will send."

The verb *bhrasj* means "to fry."

In forming the present tense—a vowel is substituted for the semi-vowel by No. 675, then, by the substitution of a palatal for a dental (by No. 76), the *s* becomes *ś*; and, by the change of *ś* to *jaś* (by No. 25), it becomes *j*, giving *bhrijjati* or *bhrijjate* "he fries."

भृञ्जो रोपधयो रमन्थतरस्याम् । ६ । ४ । ४७ ।

भृञ्जो रेफस्योपधायाश्च स्थाने रमागमे वार्धधातुके । मित्वा-
दन्त्यादचः परः । स्थानपठ्ठीनिर्देशादोपधयोर्निवृत्तिः । बभर्जे ।
बभर्जतुः । बभर्जिथ । बभर्ष्टु । बभर्ज्ज । बभर्ज्जतुः । बभर्ज्जिथ ।
स्कोरिति सलोपः । व्रश्चेति षः । बभर्ष्टु । बभर्जे । बभर्ज्जे । भर्ष्टा ।
भर्द्यति । भर्द्यति । कृडिति रमागमं बाधित्वा संप्रसारणं पूर्व-
विप्रतिषेधेन । भृज्यात् । भृज्यास्ताम् । भृज्यासुः । भर्चिष्टु । भ-

शीष्ट । अभार्चत् । अभर्चत् । अभर्ष्ट । अभर्ष्ट । कृष विलेख-
ने । ४ । कृषति । कृषते । चकषे । चकृषे ।

No. 694.—In the room OF the R AND the PENULTIMATE letter OF the root BHRASJ, there shall be OPTIONALLY the augment RAM, when an *ardhauḥātuka* affix follows. As it has an indicative *m* (No. 265), the augment comes after the last vowel. [If the *ram* had been intended merely as an augment, the verb alone—not also certain letters of the verb—would have been cited in the aphorism. The citation of the letters with the 6th case-affix attached, in accordance with the aphorism I. 1 49—indicates that the augment is to act as a substitute—so that] the abolition of the *r* and of the penultimate letter takes place, in consequence of the direction implied in the 6th case-affix signifying “in the room of.” Thus we have *babharja* “he fried,” *babharjatuh* “they two fried,” *babharjītha* or *babharshītha* (No. 334) “thou didst fry; or, alternatively, *babharja* “he fried,” *babharjjatuh* “they two fried,” *babharjjītha* “thou didst fry.” When a *jhal* follows, the *s* is elided by No. 337, and the final is changed to *sh* by No. 334:—thus (when the augment *if* is not employed) we have *babhrashītha* “thou didst fry,” *babharje* or *bubharje* “he fried,” *bharashīd* or *bhrashīd* “he will fry,” *bharkshyati* or *bhrakshyati* “he will fry.” When an affix with an indicative *k* or *ś* follows, the substitution of a vowel for the semi-vowel, by No. 675, takes place,—debaring the augment *ram* (No. 694) through the superior authority specially assigned to the earlier rule of the two [contrary to the general principle laid down in No. 132]—so that we have *bhrījyāt* “may he fry,” *bhrījyātām* “may they two fry,” *bhrījyāsuḥ* “may they fry,” *bharkshīshīḥ* or *bhrakshīshīḥ* “may he fry,” *abhārksīt*, or *abhrāksīt* *abharshīḥ* or *abhrashīḥ* “he fried.”

The verb *kṛish* (*kṛisha*) “to draw or make furrows—to plough,” makes *kṛishati* or *kṛishate* “he ploughs,” *chakareḥa* or *chakṛiḥe* “he ploughed.”

अनुदात्तस्य षर्दुपधस्यान्यतरस्याम् । इ । १ । ५८ ।

उपदेशेऽनुदात्तो य षर्दुपधस्तस्याम् वा ऋलादाविति । ऋष्ठा ।
कृष्ठा । कृषीष्ट ।

No. 695.—When an affix follows, beginning with a *jhal* and not having an indicatory *k*, then *am* is **OPTIONALLY** the augment OF WHAT verb IS GRAVELY ACCENTED in its original enunciation, AND HAS the vowel *ri* AS ITS PENULT. Thus we have *krashá*, or, without the *am*, *karshá* “he will plough,” *krikshishá* “may he plough.”

सृशमृशकृषतृपटृपेभ्यः सिज्वा वाच्यः । अक्राचीत् । अक्राचीत् ।
अकृचत् । अकृष्ट । अकृचाताम् । अकृचन्त । मिल संगमे । ५ ।
मिलति । मिलते । मिमेल । मेलिता । अमेलीत् । मुञ्च मोचने । ६ ।

No. 696.—SICH SHOULD BE STATED TO BE **OPTIONALLY** the substitute OF CHLI AFTER the verbs SPRIŚ “to touch,” MRÍŚ “to perceive,” KRISH “to plough,” TRIP “to be satisfied,” AND DRIP “to be proud.” Thus *akrákshít* (No. 695), *akárkshít* (No. 499), or *akrikshat* (No. 627), or *akrishá* “he ploughed,” *akrikshátám* “they two ploughed,” *akrikshanta* “they ploughed.”

The verb *mil* (*mila*) “to mix” makes *milati* or *milate* “he mixes,” *mimela* “he mixed,” *melitá* “he will mix,” *amellit* “he mixed.”

The verb *much* (*muchlri*) signifies “to be free.”

श्रे मुचादीनाम् । ७ । १ । ५६ ।

मुचलिप्विद्लुपसिचकृत्खिदपिशां नुम् । मुञ्चति । मुञ्चते ।
मोक्ता । मुच्यात् । मुचीष्ट । अमुचत् । अमुक्त । अमुचाताम् । लुप्
छेदने । ७ । लुम्पति । लुम्पते । लोप्ता । अलुपत् । अलुप ।
विद् लाम्भे । ८ । विन्दति । विन्दते । विवेद । विविदे । व्याघ्र-
भूतिमते सेट् । वेदिता । भाष्यमतेऽनिट् । परिवेता । विच चर-
णे । ९ । सिञ्चति । सिञ्चते ।

No. 697.—WHEN ŚA (No. 693) FOLLOWS, let *num* be the augment OF the verbs MUCH &c. i. e. of *much* “to be free,” *lip* “to smear,” *vid* “to find,” *lup* “to cut,” *sich* “to sprinkle,” *krit* “to cut,” *khid* “to hurt,” and *pis* “to be organised.” Thus *mun-chati* or *munchate* “he is free,” *moktá* “he will be free,” *muchydt* or *mukshishá* “may he be free,” *amuchat* or *amukta* “he was free,” *amukshátám* “they two were free.”

verb *lup* (*luplri*) "to cut" makes *lumpati* or *lumpate*, " *loptá* "he will cut," *alupat* or *alupta* "he cut."

verb *vid* (*vidlri*) "to find" makes *vindati* or *vindate*, " *viveda* or *vivide* "he found." In the opinion of *Vyá-*
í, this verb takes the augment *if*.—which would give *ve-*
will find." According to the opinion of the *Mahábhāṣya*,
not take the augment *if*.—witness *parivettá* "he will
house-holder before his elder brother."

sich (*śichā*) "to sprinkle" makes *siñchati* or *siñchate*
ikla."

सिचिञ्च । ३ । १ । ५३ ।

ञेरङ् । असिचत् ।

698.—Let *añ* be the substitute for *chli* AFTER these
is LIP "to smear," SICH "to sprinkle," AND HWE "to
hus *asichat* "he sprinkled."

नेपदेशन्यतरस्याम् । ३ । १ । ५४ ।

ञेचिङ् । परस्य ञेरङ् वा । असिचत् । असिक्त । लिप
९० । उपदेशो वृद्धिः । लिप्यति । लिप्यते । लेप्ता ।
। अलिपत् । अलिप् ।

इत्युभयपदिनः ॥

699.—Let *añ* be OPTIONALLY the substitute of *chli* after
smear," *sich* "to sprinkle," and *hwe* "to call," WHEN THE
'ADA terminations ARE EMPLOYED. Thus *asichata* or
he sprinkled."

verb *lip* (*lipa*) "to smear"—[which the author of the
li renders "to increase"] makes *limpati* or *limpute* "he
leptá "he will smear," *alipat*, or *alipata*, or *alipta*
red."

nuch for those verbs of this conjugation which take both

। तुदादयः ।

कृती छेदने । ११ । कृन्तति । चकर्त । कर्तिता । कर्तिष्यति ।
 कर्त्स्याति । अकर्तात् । खिद परिधाते । १२ । खिन्दति । विखेदा
 खेता । पिश अवयवे । १३ । पिशति । पेशिता । पेशिष्यु छेदने ।
 १४ । वृश्चति । व्रश्च । व्रश्चिष्य । व्रष्टु । व्रश्चिता । व्रष्टा ।
 व्रश्चिष्यति । व्रक्षति । वृश्चात् । अव्रश्चीत् । व्यश्च व्याचीकरणे ।
 १५ । विचति । विव्याच । विविचतुः । व्यचिता । व्यचिष्यति ।
 विच्यात् । अव्याचीत् । अव्यचीत् । व्यचेः कुटादित्वमनधीति तु नेह
 प्रवर्तते । अनसीति पर्युदासेन कृन्माचविषयत्वात् । उच्छि उच्छे ।
 १६ । उच्छः कणश्च आदानं कणिशाद्यर्जनं शिलमिति यादवः ।
 चृच्छ गतीन्द्रियप्रलयमूर्तिभावेऽपि । १७ । चृच्छति । चृच्छत्युतामिति
 गुणः । द्विहल्यह्वस्यानेकहलुपलक्षणात्वाद् । आनर्च्छ ।
 आनर्च्छतुः । चृच्छिता । उच्छ उच्छर्ग । १८ । उच्छति । लुभ
 विमोहने । १९ । लुभति ।

No. 700.—The verb to cut "KRIT" (*kṛit*) makes *kṛintati* "he cuts," *chakarta* "he cut," *kartita* "he will cut," *kartishyati* or *kartsyati* "he will cut," *akartit* "he cut."

The verb *khid* (*khida*) "to hurt" makes *khindati* "he hurts," *chikheda* "he hurt," *khetta* "he will hurt."

The verb *pis* (*piśu*) "to be reduced to constituent parts" makes *piśati* "he is decomposed," *peśita* "he will be decomposed."

The verb *vraśch* (*ovraśchū*) "to cut" makes *vriśchati* (No. 675) "he cuts," *vavraścha* "he cut," *vavraśchitha* or *vavraśthā* "thou didst cut," *vraśchita* or *vraśthā* "he will cut," *vraśchishyati* or *vraśchyati* "he will cut," *vriśchyāt* (No. 675) "may he cut," *avraśchit* "he cut."

The verb *vyach* (*vyacha*) "to deceive" makes *vichati* (No. 675) "he deceives," *vivyācha* "he deceived," *vivichituk* "they two deceived," *vyashita* "he will deceive," *vyachishyati* "he will

deceive," *vichydt* "may he deceive," *avydchlt* (No. 491) or *avyachlt* "he deceived." Here the *vdrtika* (by which the substitution of *vydchlt* would have been prevented) viz. that "The verb *vyach* is to be regarded as one of the list '*kuṣṭha*' (No. 624), when an affix other than the *krī* affix as (No. 329) follows, does not apply—for the prohibition "not the *krī* affix as" refers to the *krī* affix only [and not to the tense-affixes:—in the same way as the expression "not a *brāhmaṇ*" would be held to refer to a man, not to a horse or a tree.]

The verb *wichh* (*uchchh*) means "to glean." Gleaning here means taking up grain by grain. To glean the whole ears &c., *Yāgyav* tells us, is expressed by the verb *śil*.

The verb *richh* (*richh*) "to go, to fail in faculties, to become stiff," makes *richhātī* "he goes." By No. 653, *guṇa* is substituted when *hī* follows, and the augment *au* is derived from No. 496, since the mention of a word with two consonants serves to specify a word with more consonants than one. Thus *ānarchhātī* "he went," *ānarchhātū* "they two went," *richhātī*, "he will go."

The verb *ujjh* (*ujjh*) "quit" makes *ujjhātī* "he quits," and the verb *lubh* (*lubh*) "to bewilder" makes *lubhātī* "he bewilders."

तीव्रसहस्रभुषरिषः । ७ । २ । ४८ ।

इच्छत्यादेः परस्य तादेराध्यातुक्स्थेष्वा स्यात् । लोमिता । लो-
भ्या । लोमिष्यति । लुप लुम्भ लुप्ता । २० । २१ । लुपति । ततर्प ।
तर्पिता । ततर्पेत् । लुम्भति ।

No. 701.—Let it be optionally the augment, WHEN an *ārdha-dhātuka* affix, beginning with T, COMES AFTER the verbs *ISH* "to wish," *SHAHA* "to endure," *LUBH* "to bewilder," *RUSH* "to hurt or kill," and *RISH* "to hurt or kill." Thus *lobhātī* or *lobhāt* "he will bewilder," *lobhishyati* "he will bewilder."

The verbs *trip* (*tripa*) and *trimp* (*trimp*) mean "to be satisfied." The former makes *tripātī* "he is satisfied," *tatarpa* "he was satisfied," *tarpitā* "he will be satisfied," *atarpit* "he was satisfied." The latter makes *trimpātī* "he is satisfied."

ये तृम्भादीनां नृम् वाच्यः । आदिशब्दः प्रकारे तेन येन
नकारानुषङ्गास्ते तृम्भादयः । ततृम्भ । तृपधात् । मृढ मृढ सुखे
। २२ । २३ । मृढति । पृढति । सुन गतो । २४ । सुनति । इषु इच्छायाम् ।
२५ । इच्छति । श्रिता । श्रुता । श्रिष्यति । श्रियात् । येषीत् ।
क्षुट कोटिल्ये । २६ । गार्क्षुटादीति क्षित्यम् । क्षुटिष्य । क्षुकोट ।
क्षुट । क्षुटिता । पुट संश्लेषणे । २७ । पुटति । पुटिता । स्फुट
विद्वसने । २८ । स्फुटति । स्फुटिता । स्फुर स्फुल संदलने । २९ ।
३० । स्फुरति । स्फुरति ।

No. 702.—“The augment NUM (No. 497) SHOULD BE STATED to be that OF the verbs TRIMPHA “to be satisfied” AND THE LIKE, when *śu* (No. 693) follows. The word *ādi* (usually rendered “&c”) here means “of the same description as.” So that here “trimpha and the like” are those verbs which include the letter *a*. The *tatrimpha* (notwithstanding No. 362) “he was satisfied,” and, when *śu* does not follow, *triphyaḍi* “may he be satisfied.”

The verbs *mṛiḍ* (*mṛiḍa*) and *pṛiḍ* (*pṛiḍa*) “to delight” make *mṛiḍati* and *pṛiḍati* “he delights.”

The (*Vaidika*) verb *sun* (*śuna*) “to go” makes *sunati* “he goes.”

The verb *ish* (*ishu*) “to wish” makes *ichchati* (No. 539) “he wishes,” *eshitā* (No. 701) or *eshā* “he will wish,” *eshisyati* “he will wish,” *ishyaḍi* “may he wish,” *aishit* “he wished.”

The verb *kuṣ* (*kuṣa*) means “to become crooked.” According to No. 624, the affixes after this verb, not having an indicative *ṇ* or *ṇ*, being regarded as having an indicative *ṛ* (No. 467), we have *chukufitha* “thou didst become crooked,” *chukoṣa* or *chukufa* (No. 490) “I became crooked,” *kufitā* “he will become crooked.”

The verb *puṣ* (*puṣa*) “to embrace” makes *puṣati* “he embraces,” *puṣitā* “he will embrace.”

The verb *sphuṣ* (*sphuṣa*) “to blow, to blossom, to open as a bud or flower,” makes *sphuṣati* “it blossoms,” *sphuṣitā* “it will blossom.”

The verbs *sphur.* (*sphura*) and *sphul* (*sphula*) "to quiver" make *sphurati* and *sphulati* "he quivers."

स्फुरतिस्फुल्लत्योर्निर्विभ्यः । ८ । ३ । ७६ ।

वृत्त्वं वा । निष्फुरति निस्फुरति । यु स्तवने । ३१ । परिप्लुत-
मुषोदयः । नुवति । नुनव । नुवित्वा । दुमम्बो शुद्धो । ३२ ।
मवृत्ति । ममवृत् । मस्विनशोरिति नुम् ।

No. 703.—There is optionally the substitution of *sh* for the *s* OF the verbs *SPHUR* and *SPHUL* "to quiver," AFTER the prefixes *NIR*, *NI*, AND *VI* (No. 48). Thus *nishphurati* or *nishpharati* "he perpetually quivers."

The verb *nu* means "to praise." [That the vowel of this root is long, not short as some contend, is proved by the quotation] "*parināta-guṇoduke*—the dawning of whose praise-worthy qualities"—[which otherwise would not scan]. This verb makes *nuvati* "he praises," *nundva* "he praised," *nuvīd* "he will praise."

The verb *masj* (*sumasjo*) "to purify by washing" makes *manajjati* "he immerses," *mamajja* "he immersed." According to No. 677 this verb, when a *jhal* follows, takes the augment *num*, [the irregular application of which is specified in the following *var-ṣikū*].

मस्तेरन्त्यात् पूर्वो नुम् वाच्यः । संयोगादिलोपः । ममवृत्त्य ।
अमज्जिथ । मवृत्ता । मवृत्त्यति । अमाज्जीत् । अमाज्जाम् । अमाज्जुः ।
रुषो भङ्गे । ३३ । रुजति । रोक्ता । रोक्षति । अरोक्षीत् । भुजो
कोटिल्ये । ३४ । रुजिषत् । विष प्रवेशने । ३५ । विषति । मृश
आमर्शने । ३६ । आमर्शनं स्पर्शः । अनुदातस्य चर्दुपथस्यान्यतरस्याम् ।
अमाक्षीत् । अमाक्षीत् । अमृक्षत् । चर्दु विषरणगत्यवसादनेषु ।
३७ । सीदतीत्यादि । शर्दु शातने । ३८ ।

No. 704.—"The augment *NUM* SHOULD BE STATED TO THE LAST letter OF the root *MASJ*"—[not the last of the *vr* No. 265 directs]. By No. 337 there is elision of the *s*,

member of the conjunct consonant (*anj*)—and thus we have *ma-maṅkthu* (No. 333) or *mamajjithu* “thou didst immerse,” *maṅktá* “he will immerse,” *maṅkshyati* “he will immerse,” *amáṅkshít* “he immersed,” *amáṅktám* (No. 513) “they two immersed,” *amáṅkshuk* “they immersed.”

The verb *ruj* (*rujo*) “to break” makes *rujati* “he breaks,” *roktá* “he will break,” *roksyati* “he will break,” *aruukshít* “he broke.”

The verb *bhuj* (*bhujo*) “to bend” is conjugated like *ruj* “to break.”

The verb *viś* (*viśu*) “to enter” makes *viśati* “he enters.”

The verb *mṛś* (*mṛśa*) means “to touch.” “Touching” means “perceiving through the sense of touch.” By No. 695, which states that a root gravely accented, or having the vowel *ri* as its penult, optionally takes the augment *am*, we have *amṛśkshít* (No. 695) or *amáṛkshít*, or (by Nos. 696 and 627) *amṛśkshat* “he touched.”

The verb *śad* (*śudlṛi*) “to go to decay, to despond,” makes *śidati* (No. 522) “he desponds”—and so on.

The verb *śad* (*śadlṛi*) means “to decay.”

शदेः शितः । १ । ३ । ६० ।

शिद्वाविनोऽस्मात् तद्धानोस्तः । शीयते । शीयताम् । शीयेत ।
अशीयत । शशाद । शता । शत्स्यति । अशदत् । अशत्स्यत् । इ
विक्षेपे । ३६ ।

No. 705.—AFTER this verb, viz. *śAD* “to decay,” WHEN it has one of the affixes with AN INDICATORY *ś* [such as the conjugational affix *śa*—No. 693], there are the affixes *tañ* and *āna* [i. e. the *ātmanepada* affixes—No. 409]. Thus *śīyate* (No. 522) “it decays,” *śīyatām* “let it decay,” *śīyeta* “it may decay,” *aśīyata* “it decayed,”—[but where the *śa* is absent] *śūśāda*. “it decayed,” *śāśāda* “it will decay,” *śāśyati* “it will decay,” *aśādat* “it decayed,” *aśāsyut*. “it would decay.”

The verb *krī* means “to scatter.”

चुत इवातोः । ७ । १ । १०० ।

चिरति । चकार । चकारतुः । चकहः । करिता । करीता ।
कीर्मात् ।

No. 706.—Let *SHORT I* be the augment of the verb *kir* SIGNIFYING "TO CUT," coming after the prefix *upa*. Thus *upakirati* "he cuts." (No. 489) "he scattered," *chak* (No. 3) "he scattered," *chakaruk* "they scattered," *k* or *k* (No. 651) "scatter," *kiryat* (No. 651) "m

चिरती चवने । ६ । १ । १४० ।

उपात् चिरतेः सुट् चवने । उपस्किरति ।

No. 707.—Let *su* be the augment of the verb *kir* SIGNIFYING "TO CUT," coming after the prefix *upa*. Thus *upakirati* "he cuts."

असभ्यासव्यवायेऽपि । ६ । १ । १४६ ।

No. 708.—EVEN WHEN the augment *AT* (No. 457) OR A REDUPLICATE SYLLABLE INTERVENES—(rule No. 707 applies).

सुट् कात् पूर्व इति वक्तव्यम् । उपास्किरत् । उपचस्कार ।

No. 709.—"IT SHOULD BE STATED THAT the augment *SU* (Nos. 707 and 708) IS PLACED BEFORE the *K* (of the verb *kir*). Thus *upakirati* & *upachaskara* (No. 488) "he cut."

हिंसायां प्रतेष्य । ६ । १ । १४१ ।

उपात् प्रतेष्य किरतेः सुट् हिंसायास् । उपस्किरति । प्रतिस्कि-
रति । गु निगरये । ४० ।

No. 710.—Let *su* be the augment of the verb *kir*, coming after the prefix *upa* AND AFTER *PRATI*, IN THE SENSE OF INJURING. Thus *upakirati* or *pratiskirati* "he injures."

The verb *gr* means "to swallow."

अचि विभाषा । ८ । २ । २१ ।

गिरते रेफस्य लोऽच्चादौ प्रत्यये । गिरति । गिरति । अगार ।
अगारि । अगारि । अगारि । गिरति । गिरति । गिरति । गिरति ।

प्रच्छ स्त्रीप्वायाम् । ४९ । यद्विष्येति संप्रसारणम् । पृच्छति । पप्रच्छतुः । पप्रच्छुः । प्रष्टा । प्रक्ष्यति । अप्राचीत् । मुञ् प्राखत्य ४९ ।

No. 711.—Let there be **OPTIONALLY** *l* in the room of the the verb *grī* "to swallow," **WHEN** an affix. beginning with **A** **VO** **FOLLOWS**. Thus *gilati* or *girati* "he swallows," *jagāla* or *ja* "he swallowed," *galitā*, *galitā* (No. 654), *garitā*, or *garitā* "he swallow."

The verb *prachakṣ* "to ask," substituting a vowel for the *s* vowel according to No. 675, makes *prichchati* "he asks," *prachchha* "he asked," *paprachchhatuh* "they two asked," *papchhuh* "they asked," *prachṣā* (No. 334) "he will ask," *prachṣ* "he will ask," *aprákshāt* "he asked."

The verb *mri* (*mriṣ*) means "to die."

स्त्रियतेर्लङ्छिङोश्च । १ । ३ । ६१ ।

लुङलिङोः शितश्च प्रकृतिभूतान्मृहस्तङानो नान्यच । रि इयङ् । स्त्रियते । ममार । मर्ता । मरिष्यति । मृषीष्ट । चमृत । व्यायामे । ४३ । प्रायेणायं व्याहपूर्वः । व्याप्रियते । व्याप्रे । व्याप्रा व्यापरिष्यते । व्यापृत । व्यापृषाताम् । शुषी प्रीतिसेवनयोः । ४४ । चु चुचुषे । ओषिची भयचलनयोः । ४५ । प्रायेणोत्पूर्वः । उद्विषते

No. 712.—The *ātmanepada* affixes (No. 409) come **AFTER** root *MRI* "to die," **WHEN** it takes *LUṢ*, *LIṢ*, and an affix with **INDICATORY** *ś*, but not elsewhere. By No. 580, the substitution *riṣ* (*ri*) is directed, and, by No. 220, that of *iyāṣ* (*iy*)—so we have *mriyate* "he dies," *āra* "he died," *martā* "he die," *marishyati* "he will die," *ishṣhṣu* "may he die," *am* "he died."

The verb *pri* (*priṣ*), in the sense of "to be active," is **g** **rally** preceded by the prefixes *vi* and *ā*. Thus *vyāpriyate* "he busied," *vyāpāpre* (No. 548) "he was busied," *vyāpāprāte* "two were busied," *vyāparishyate* "he will be busied," *vyāprīta* "was busied," *vyāpriṣhātām* "they two were busied."

The verb *jush* (*jush*) "to delight, to serve," makes *jushate* "he serves," *jajush* "he served."

The verb *vij* (*ovij*) in the sense of "to fear, to tremble," is generally preceded by the affix *ut*. Thus *udvijate* "he fears."

विज इट्।१।२।२।

विजे: पर इडादिप्रत्ययो ङित् । उट्विजिता ।

इति तुदादयः ।

No. 712.—An affix, PRECEDED BY the augment *ut*, and coming AFTER the verb *vij* "to fear," is as if it had an indicatory *ā* (No. 467). Hence *udvijitā* "he will fear."

So much for the 6th class of verbs—"tud, &c."

The 7th class of verbs consists of "*rudh*, &c."

The verb *rudh* (*rudhir*) means "to obstruct."

। रुधादयः ।

रुधिर् आधरणे । १ ।

रुधादिभ्यः ञम् । ३ । १ । ७८ ।

रुधोऽपवादः । रुणद्धि । रुन्धोरलोपः । रुद्धुः । रुन्धन्ति । रुधन्ति ।
 रुद्धुः । रुद्ध । रुधधिम । रुन्ध्वः । रुन्ध्वः । रुद्धे । रुन्धाते ।
 रुन्धते । रुन्धे । रुन्धाये । रुद्धे । रुन्धे । रुन्ध्वहे । रुन्ध्वहे ।
 रुधे । रुद्धे । रुद्धा । रुन्धन्ति । रुन्धन्ति । रुद्धुः । रुद्धात् ।
 रुद्धाम् । रुन्धन्तु । रुद्धि । रुन्धानि । रुन्धाव । रुन्धाम ।
 रुद्धाम् । रुन्धाताम् । रुन्धाताम् । रुन्धन्तु । रुद्धे । रुन्धावहे ।
 रुन्धामहे । रुद्धत् । रुद्धद् । रुद्धाम् । रुन्धन्तु । रुद्धुः ।
 रुन्धाताम् । रुन्धन्तु । रुन्धात् । रुन्धीत । रुन्धात् । रुन्धीत ।
 रुद्धत् । रुन्धीत् । रुन्धीत् । रुन्धीत् । रुद्धि । रुद्धावहे ।
 २ । रुद्धि । रुद्धीकरणे । ३ । रुद्धि । रुद्धी । ४ । रुद्धि । रुद्धी ।
 ५ । रुद्धि । रुद्धी । रुद्धे । रुद्धे । रुद्धे । रुद्धे । रुद्धे । रुद्धे ।

अरेचीत् । अरिक्त । विचिर् पृथग्भावे । ६ । विनक्ति । विह्वे ।
 वुदिर् संपेषणे । ७ । वुणति । वुन्ते । वोता । वसुदत् । वसो-
 त्सीत् । वसुत । उच्छृदिर् दीप्तिदेषनयोः । ८ । कृषति । कृन्ते ।
 चच्छर्द । सेऽसिचीति वेद् । चच्छृत्से । चच्छृदिषे । कर्दिता । कर्दि-
 ष्यति । कृत्स्यति । अच्छृदत् । अच्छृदोत् । अच्छृदिष्ठ । उतृदिर् हिंसा-
 नादरयोः । ९ । तृणति । तृन्ते । कृती वेष्टने । १० । कृषति । तृह
 हिसि हिंसायाम् । ११ । १२ ।

No. 714.—AFTER the verbs RUDH "to obstruct," &c, there is ŚNAM. This debars *śap* (No. 419). Thus we have *runaddhi* (Nos. 157 and 586) "he obstructs," and, the *a* being elided according to No. 611, *runiddhak* "they two obstruct," *rundhanti* "they obstruct," *runatsi* "thou obstructest," *rundhak* (Nos. 95 and 96) "you two obstruct," *runddha* "you obstruct," *runadhmi* "I obstruct," *rundhwaḥ* "we two obstruct," *rundhmaḥ* "we obstruct." With the *ātmanepada* terminations, we have *runddhe* "he obstructs," *rundhāte* "they two obstruct," *rundhāte* (No. 559) "they obstruct," *runtse* "thou obstructest," *rundhāthe* "you two obstruct," *runddhwe* "you obstruct," *rundhe* "I obstruct," *rundhwahe* "we two obstruct," *rundhmahe* "we obstruct." Then again *rurudha* or *rurudhe* "he obstructed," *rodhā* "he will obstruct," *rotsyati* or *rotsyate* "he will obstruct," *runaddhu* "let him obstruct," *runddhāt* (No. 444) may he obstruct," *runddhām* "let the two obstruct," *rundhantu* "let them obstruct," *runddhi* "do thou obstruct," *runadhāni* "let me obstruct," *runadhāva* "let us two obstruct," *runadhāma* "let us obstruct," or, again, *runddhām* "let him obstruct," *rundhātām* "let the two obstruct," *rundhātām* (No. 559) "let them obstruct," *runtswa* "do thou obstruct," *runadhui* "let me obstruct," *runadhāvahai* "let us two obstruct," *runadhāmahai* "let us obstruct," *arunat* (No. 165) or *arunad* "he obstructed," *arunddhām* "they two obstructed," *arundhan* "they obstructed," *arunddha* "he obstructed," *arundhātām* "they two obstructed," *arundhata* "they obstructed," *rundhyāt* or *rundhīta* "he may obstruct," *rudhyāt* or *rutsishṣa* "may he obstruct," *arudhat* (No. 668) or *arautsīt* "he obstructed," *arotsyāt* or *arotsyata* "he would obstruct."

In the same way are conjugated *bhid* (*bhidir*) "to break," *bhid* (*chhidir*) "to split," and *yuj* (*yujir*) "to join."

The verb *rich* (*richir*) "to purge" makes *rinakti* or *rinkte* "he purges," *rirecha* "he purged," *rektá* "he will purge," *rehyati* "he will purge," *arinak* (No. 199) "he purged," *arichat* (a. 668) or *ararikshít* or *arikta* "he purged."

The verb *vich* (*vichir*) "to differ or be separate" makes *vikti* or *vinkte* "he differs."

The verb *kshud* (*kshudir*) "to pound" makes *kshunatti* or *kshunte* "he pounds," *kshottá* "he will pound," *akshudat* "he ended," *akshautsít* or *akshutta* "he pounded."

The verb *chhrid* (*uchchhridir*) "to shine or play" makes *chhriñatti* or *chhrinte* "he shines," *chachchharia* "he shone." According to No. 670, the augment *if* being optional when *s* follows, we have *chachchhritse* or *chachchhridishe* "thou didst shine," *chharditá* "he will shine," *chhardishyati* or *chhartsyate* "he will shine," *achchhridat* "he shone," *achchhurdít* or *achchhardishfa* "he shone."

The verb *trid* (*utridir*) "to injure or disregard" makes *trinati* or *trinte* "he injures;" and *krit* (*kriti*) "to surround" makes *kriñatti* "he surrounds."

The verbs *trih* (*triha*) and *his* (*hisi*) mean "to kill or injure in any manner."

तृणह इम् । ७ । ३ । ६२ ।

तृहः स्मि कृते इम् हलादौ षिति । तृण्डि । तृण्डः । ततर्ह ।
रहिता । अतृणेट् । स्नात्तलोपः । हिनस्ति । बिहिंस । हिंसिता । उन्दी
हेदने । १३ । उनति । उन्तः । उन्दन्ति । उन्दाचकार । ओनत् ।
ओन्ताम् । ओन्दन् । ओनः । ओन्दम् । अञ्ज व्यक्तिसचञ्जानि-
तिषु । १४ । अनक्ति । अङ्गः । अञ्जन्ति । आनञ्ज । आनञ्जिय ।
आनङ्ग्य । अञ्जिता । अङ्गा । अङ्घ्रि । अनजानि । आनङ् ।

No. 715.—Or *trih* "to injure," when *śnam* (No. 714) has

been applied (and the form has thence become **TRINAH**), let **IM** be the augment, when an affix, beginning with a consonant and distinguished by an indicatory *p*, follows. Thus *trinēdhi* "he injures," *trinādhah* "they two injure," *tatarha* "he injured," *tarkitā* "he will injure," *atrinet* (Nos. 199 and 276 "he injured."

The verb *his* (*hisi*) "to injure" having taken *num* by No. 497, and rejecting the *n* by No. 717, makes *hinasti* "he injures," *jihinsa* "he injured," *hinsitā* "he will injure."

The verb *und* (*unt*) "to moisten" makes *unatti* (No. 717) "he moistens," *untuh* "they two moisten," *undanti* "they moisten," *undānchukāra* (No. 546) "he moistened," *aunat* (Nos. 478 and 218) "he moistened," *auntām* "they two moistened," *aundun* "they moistened" *aunah* "thou didst moisten," *aunadam* "I moistened."

The verb *añj* (*añjū*) "to make clear, to anoint, to be beautiful, to go," makes *anukti* "he makes clear," *añktuh* "they two make clear," *añjanti* "they make clear," *ānañja* "he made clear," *ānunjitha* or *ānañktha* "thou didst make clear," *añjitā* or *añktā* "he will make clear," *añdhi* "do thou make clear," *anajāni* "let me make clear," *ānak* "he made clear."

अञ्जेः सिचि । ७ । २ । ७१ ।

अञ्जेः सिचो नित्यमिदं । आञ्जीत् । तञ्ज संकोचने । १५ ।
तनक्ति । तङ्क्ता । तञ्जिता । आविञ्जी भयचलनयोः । १६ ।
विनक्ति । विङ्क्ते । विञ्ज इडिति डित्वम् । विविञ्जिथ । विञ्जिता ।
अविनक् । अविञ्जीत् । शिषु विशेषणे । १७ । शिनष्टि । शिष्टः ।
शिषन्ति । शिनन्ति । शिशेष । शिशेषिथ । शेष्टा । शेष्ट्यति । हेर्धिः ।
शिष्टि । शिनषाणि । अशिनट् । शिष्यात् । शिष्यात् । अशिषत् ।
यञ् पिषु संचूर्णेने । १८ । भञ्जो आमर्दने । १९ ।

No. 716.—*Iṣ* is always the augment of **SICH** AFTER the verb **ANJ** "to make clear." Thus *añjit* (No. 480) "he made clear."

The verb *tançh* (*tançhū*) "to shrink" makes *tanakti* "he shrinks," *tanāktā* or *tançhita* "he will shrink."

The verb *vij* (*ovijī*) "to be afraid, to tremble," makes *vinakti* "he trembles," *vinaktā* "they two tremble." According to No. 713, the augment *i* being regarded as having an indicatory *ā* (No. 467), we have *vivijīthu* "thou didst tremble," *vijitā* "he will tremble," *avinak* (No. 199) "he trembled," *avijit* "he trembled."

The verb *śik* (*śikṣi*) "to distinguish or individualize" makes *śinakti* "it distinguishes," *śinaktā* "they two distinguish," *śinaktānti* "they distinguish," *śinaktā* "thou distinguishest," *śiśakā* "it distinguished," *śiśakīthu* "thou didst distinguish," *śakṣā* "it will distinguish," *śakṣyati* "it will distinguish. By No. 593 *ā* being substituted for *ī*, we have *śinṣi* "do thou distinguish," *śinaktāni* "let me distinguish," *śinakt* (No. 165) "it distinguished," *śinakṣyāt* "it may distinguish," *śikṣyāt* "may it distinguish," *śikṣat* "it distinguished."

In like manner *piś* (*piśṣi*) "to grind" is conjugated.

The verb *bhañj* (*bhañjo*) means "to break."

आम्रयोपः । ६ । ४ । २३ ।

इमः परस्य नस्य लोपः स्यात् । भनक्ति । बभन्विथ । बभन्वथ ।
मङ्गा । मङ्गिथ । अभङ्गीत् । भुव पालनाभ्यवहारयोः । २० ।
मुनक्ति । मोक्ता । मोक्ष्यति । अभुनक् ।

No. 717.—Let there be ELISION OF the letter *N* coming AFTER *śNAM* (No. 714). Thus we have *bhanakti* "he breaks," *babhañjīthu* or *babhañktha* "thou didst break," *bhañktā* "he will break," *bhañgdhi* (No. 593) "do thou break," *abhāñkṣāt* "he broke."

The verb *bhuj* (*bhujā*) "to protect or eat" makes *bhunakti* "he eats," *bhoktā* "he will eat," *bhokṣyati* "he will eat," *abhunak* "he ate."

भुञ्जोऽनवने । १ । ३ । ६६ ।

तडानो स्तः । षोडनं भुङ्क्ते । अनवने किम् । महीं मुनक्ति ।
विदन्थी दीपो । २१ । इङ्क्षे । इन्धाते । इन्ध्यते । इन्धे । इङ्क्षे ।
इन्धाच्छक्ते । इन्धिता । इङ्क्षाम् । इन्धाताम् । इन्धे । येङ्क्ष । येन्धा-
ताम् । येङ्क्षः । विद विचारये । २२ । विन्ते । वेता ।

इति रूपादयः ॥

No. 718.—The *ātmanepada* affixes (No. 409) are put AFTER the verb BHUJ, NOT IN THE SENSE OF PROTECTING. Thus we may say *odunāṇ bhukṣkte* "he eats boiled rice." Why "not in the sense of protecting"? Witness the phrase—*mahīṇ bhunakti* "he preserves the earth."

The verb *indh* (*ñi-indhī*) "to shine" makes *inddhe* "he shines," *indhāte* "they two shine," *indhate* "they shine," *intse* "thou shinest," *inddhwe* "you shine," *indhānchakre* (No. 546) "he shone," *indhītā* "he will shine," *inddhām* "let him shine," *indhātām* "let the two shine," *inadhāi* "let me shine," *ainddha* "he shone," *aindhātām* "they two shone," *ainddhāh* "thou didst shine."

The verb *vid* (*vida*) "to consider" makes *vinte* "he considers," *vettā* "he will consider."

So much for the 7th class of verbs—"rudh, &c."

The 8th class of verbs consists of "tan, &c."

The verb *tan* (*tanu*) means "to expand."

। तनादयः ।

तनु विस्तारे । १ ।

तनादिह्यभ्य उः । ३ । १ । ७६ ।

शपोऽपवादः । तनोति । तनुते । ततान । तेने । तनितासि । तनितासे । तनिष्यति । तनिष्यते । तनुताम् । अतनोत् । तनुयात् । तन्धीत् । तन्ध्यात् । तनिषीष्ट । अतनीत् । अतानीत् ।

No. 719.—AFTER the verbs "TAN, &c.," AND the verb KRI "to make," let there be U. This debars *śap* (No. 419). Thus we have *tanoti* or *tanute* "he expands," *tanāna* or *tene* (No. 494) "he expanded," *tanitāsi* or *tanitāse* "thou wilt expand," *tanishyati* or *tanishyate* "he will expand," *tanutām* "let him expand," *atanot* "he expanded," *tanuyāt* or *tanwīta* "he may expand," *tanyāt* or *tanishīṣṭa* "may he expand," *atanīt* or *atānīt* (No. 491) "he expanded."

तनादिभ्यस्तयासोः । २ । ४ । ७६ ।

तनादेः सिधो वा लुक् तयासोः । अतत । अतनिष्ठ । अतयाः ।
अतनिष्ठाः । अतनिष्यत् । अतनिष्यत । ष्यु दाने । २ । सनोति ।
सनुते ।

No. 720.—There is optionally elision (*luk*) of *sich* (No. 472) AFTER "TAN, &C.," WHEN the affixes TA and THÁS FOLLOW. Thus *atata* (No. 596) or *atanishya* "he expanded," *atathák* or *atanish-
shák* "thou didst expand," *atanishyat* or *atanishyata* "he would
expand."

The verb *shan* (*shanu*) "to give" makes *sanoti* or *sanute* "he gives."

ये विभाषा । ६ । ४ । ४३ ।

जनसमखनामात्वं वा यादो कृडिति । सायात् । सन्यात् ।

No. 721.—There is OPTIONALLY the substitution of long *á* in the room of the verbs *jan* "to be born," *san* "to give," and *khan* "to dig," WHEN an affix, beginning with Y and distinguished by an indicative *k* or *ś*, FOLLOWS. Thus *adyát* or *sanyát* "may he give."

जनसमखनां सन्भक्षोः । ६ । ४ । ४२ ।

क्यामाकारः सनि कलादो कृडिति । असात । असनिष्ठ । असायाः ।
असनिष्ठाः । ष्यु हिंसायाम् । ३ । स्योति । स्युते । स्यन्तेति न
वृद्धिः । असयीत् । असत । असयिष्ठ । असयाः । असयिष्ठाः ।
स्यु च । ४ । उपत्यये लघूपधस्य गुणो वा । स्योति । स्योति ।
स्येतिता । असयीत् । असित । असयिष्ठ । तृषु अदने । ५ ।
तृयोति । त्र्योति । तृयुते । त्र्युते । दुक्त् करणे । ६ ।

No. 722.—Long *á* is the substitute OF these verbs viz. JAN "to be born," SAN "to give," AND KHAN "to dig," WHEN the affix SAN (No. 752), OR an affix, beginning with A JHAL and distinguished by an indicative *k* or *ś*, FOLLOWS. Thus *asáta* or *asaniishya* "he gave," *asáthák* or *asaniish/hák* "thou didst give."

The verb *kshaṇ* (*kshaṇu*) "to injure" makes *kshaṇoti* or *kshaṇute* "he injures," According to No. 500, there being no substitution of *vṛiddhi*, we have *akshaṇtī*, *akshata* (No. 720), or *akshaṇishṭa* "he injured," *akshathāh* or *akshaṇishṭhāh* "thou didst injure."

The verb *kshin* (*kshinu*) "to injure" (which, as a root followed by the affix *u* No. 719, and having a light penult, substitutes *guṇa*, No. 485, only optionally) makes *kshinoti* or *kshenoti* "he injures," *kshenitā* "he will injure," *akshenī*, *akshita* (No. 720); or *akshenishṭa* "he injured."

The verb *triṇ* (*triṇu*) "to eat, to graze," makes *triṇoti*, *tarnoti*, *triṇute*, or *tarnute* "he grazes."

The verb *kṛi* (*ḍukṛiṇe*) means "to make."

अत उत सार्वधातुके । ६ । ४ । ११० ।

कुरुतः ।

No. 723.—In the room OF THE SHORT A OF the verb *kṛi* "to make," (in the form of *kuru*—No. 719)—let there be SHORT U, WHEN a SÁRVADHÁTUKA affix (with an indicatory *k* or *ñ*) FOLLOWS. Thus *kurutah* "they two make."

न भङ्गुराम् । ८ । २ । ७६ ।

भस्य कुर्क्षुरोऽरुपधाया न दीर्घः । कुर्वन्ति ।

No. 724.—There is NOT a long substitute (No. 651) in the room OF the penult of a BHA (No. 185) AND of the verbs *KṚI* "to make," and *CHHUR* "to cut." Thus *kurvanti* "they make."

नित्यं करोतेः । ६ । ४ । १०८ ।

करोतेः प्रत्ययोकारस्य नित्यं लोपो म्योः । कुर्वः । कुर्मः ।
कुरुते । चकार । चक्रे । कर्ता । करिष्यति । करिष्यते । करोतु ।
कुरुताम् । अकरोत् । अकुरुत ।

No. 725.—There is ALWAYS elision of the *u* of an affix AFTER the verb *KṚI* "to make," when the letter *m* or *v* follows. Thus *kurvah* "we two make," *kurmah* "we make," *kurute* "he makes,"

chakāra or *chakre* "he made," *kartā* "he will make," *karishyati* or *karishyate* "he will make," *karotu* or *kurutām* "let him make," *akarot* or *akuruta* "he made."

ये च । ६ । ४ । १०६ ।

कृष ठलोपो यादो प्रत्यये । कुर्यात् । कुर्वीत । क्रियात् । कृषीष्टु ।
चकार्षीत् । चकृत । चक्रिष्यत् । चक्रिष्यत ।

No. 726.—AND there is elision of *u* after the verb *kṛi* "to make," WHEN an affix, beginning with *y*, FOLLOWS. Thus *kuryāt* or *kurvā* (No. 723) "he may make," *kriyāt* or *kriśīṣṭa* "may he make," *akārahāt* or *akṛita* (No. 582) "he made," *akarishyāt* or *akurishyata* he would make."

सम्परिभ्यां करोतौ भूषणे । ६ । १ । १३७ ।

No. 727.—WHEN the verb *KṚI* "to make" comes AFTER *SAM* OR *PARI* (No. 48) IN THE SENSE OF ORNAMENTING—(then the proceeding directed in No. 728 takes place).

समवाये च । ६ । १ । १३८ ।

सुट् । संस्करोति । अलंकरोतीत्यर्थः । संस्कुर्वन्ति । संघीभव-
न्तीत्यर्थः । संपूर्वस्य क्वचिदभूषणेऽपि सुट् । संस्कृतं भवा इति
ज्ञापकात् ।

No. 728.—AND (when the compound—No. 727—is) IN THE SENSE OF AGGREGATION, there is the augment *suf*. Thus *sāṁs-
karoti*—that is to say "he ornaments, *sāṁskurvanti*—that is to say
"they congregate." This *suf* is sometimes the augment of *kṛi*
preceded by *sam*, even when it does not signify "ornamenting":—
as we learn by inspecting the aphorism No. 1119—viz. "*sāṁskṛitah
bhakṣhāḥ*"—where the expression refers to the "preparation of
food."

उपात् प्रतियङ्गवैकृतवाक्याध्याहारेषु च । ६ । १ । १३९ ।

कृषः सुट् । चात् प्रागुक्तयोरर्थयोः । प्रतियङ्गो गुणाधानम् ।
विकृतमेव वैकृतं विकारः । वाक्याध्याहार आकाङ्क्षेकदेयपूरणम् ।

उपस्कृता कन्या । उपस्कृता ब्राह्मणाः । एथो दक्षस्योपस्कृते ।
 उपस्कृतं भुङ्क्ते । उपस्कृतं ब्रूते । वनु याचने । ७ । वनुते । ववने ।
 मनु अवबोधने । ८ । मनुते । मेने । मनिता । मनिष्यते । मनु-
 ताम् । अमनुत । मन्वीत । मनिषीष्ट । अमनिष्ट । अमनिष्यत ।

इति तनादयः ।

No. 729.—AND AFTER UPA (No. 48) IN THE several SENSES OF ACQUIRING A NEW PROPERTY, of ALTERATION, AND of the SUPPLYING of ELLIPSES IN DISCOURSE, the verb *kṛi* takes the augment *su-*. By the “and” it is signified that the verb has also the two meanings mentioned before (in Nos. 727 and 728). By “acquiring a new property” is meant “the taking of a quality.” By “alteration,” or modification, is meant “change.” By “the supplying of ellipses in discourse” is meant “the filling up of those parts which the sense requires.” Examples of these five employments of the word follow, signifying “a damsel adorned;” “assembled brāhmins;” “the wood gives a new property to the water” (or “he prepares the fuel and water for an oblation”); “he eats something changed” (or different from what is proper—“as bread with rice”); “he speaks without ellipsis.”

The verb *van* (*vanu*) “to ask or beg” makes *vanuts* “he begs,” *vavane* “he begged.”

The verb *man* (*manu*) “to know, to conceive,” makes *manute* “he conceives,” *mene* “he conceived,” *manitā* “he will conceive,” *manishyate* “he will conceive,” *manutām* “let him conceive,” *amanuta* “he conceived,” *manuṣṭā* “he may conceive,” *manishīṣṭa* “may he conceive,” *amanishṭa* “he conceived,” *amanishyata* “he would conceive.”

So much for the 8th class of verbs—“*tan*, &c.”

The 9th class of verbs consists of “*kṛi*, &c.”

The verb *kṛi* (*ḍukṛi*) means “to buy, or exchange goods.”

। द्रयादयः ।

इकीञ् द्रव्यविनिमये । १ ।

इयादिभ्यः आ । ३ । १ । ८१ ।

शपोऽपवादः । क्रीणाति । ईहल्यचोः । क्रीणीतः । इनाभ्यस्तयोरान्तः ।
क्रीयन्ति । क्रीयासि । क्रीयीथः । क्रीयीथ । क्रीयामि । क्रीयीवः ।
क्रीयीमः । क्रीयीते । क्रीयाते । क्रीयते । क्रीयीषे । क्रीयाथे ।
क्रीयीध्वे । क्रीये । क्रीयीवहे । क्रीयीमहे । चिक्राय । चिक्रियतुः ।
चिक्रियुः । चिक्रेथ । चिक्रियिथ । चिक्रिये । क्रेता । क्रेष्यति ।
क्रेष्यते । क्रीयात् । क्रीयीतात् । क्रीयीताम् । अक्रीणात् । अक्रीणीत ।
क्रीयीयात् । क्रीणीत । क्रीयात् । क्रेषीष्टु । अक्रेषीत् । अक्रेष्टु ।
अक्रेष्यत् । अक्रेष्यत । ग्रीष् तर्पणे कान्तो च । २ । ग्रीणाति ।
ग्रीणीते । ग्रीष् पाके । ३ । ग्रीणाति । ग्रीणीते । ग्रीष् इंसायाम् । ४ ।

No. 730.—AFTER the verbs *krī* "to buy," &c., there is *śNÁ*. This debars *śap* (No. 419). Thus *krīṇāti* "he buys." By No. 657, the *ā* being changed to *i*, *krīṇītaḥ* "they two buy." By No. 658, the *ā* being elided, *krīṇanti* "they buy," *krīṇāsi* "thou buyest," *krīṇīthah* "you two buy," *krīṇītha* "you buy," *krīṇāmi* "I buy," *krīṇīvaḥ* "we two buy," *krīṇīmah* "we buy," *krīṇīte* (No. 657) "he buys," *krīṇāte* "they two buy," *krīṇāte* "they buy," *krīṇīshe* "thou buyest," *krīṇāthe* "you two buy," *krīṇīdhve* "you buy," *krīṇe* "I buy," *krīṇīvahe* "we two buy," *krīṇīmahe* "we buy," *chikrāya* "he bought," *chikriyatuh* "they two bought," *chikriyuh* "they bought," *chikretha* (No. 515) or *chikrayitha* (No. 517) "thou didst buy," *chī'riye* "he bought," *kretā* "he will buy," *kreshyati* or *kreshyate* "he will buy," *krīṇātu* "let him buy," *krīṇīdāt* "may he buy," *krīṇīdām* "let him buy," *akrīṇāt* or *akrīṇīta* "he bought," *krīṇīyāt* or *krīṇīta* "he may buy," *krīyāt* or *kreshīkṣa* "may he buy," *akraishīt* or *akreshīa* "he bought," *akreshyat* or *akreshyata* "he would buy."

The verb *prī* (*prīṇ*) "to please, to love," makes *prīṇāti* or *prīṇīte* "he pleases;" and *śrī* (*śrīṇ*) "to cook" makes *śrīṇāti* or *śrīṇīte* "he cooks."

The verb *mī* (*mīṇ*) means "to injure."

दिनुमीना । ८ । ४ । १५ ।

The four verbs *stanbh*, &c., which are exhibited only in an aphor-

न लिङि । ७ । २ । ३६ ।

वत इटो लिङि न दीर्घः । स्तरिषीष्ट । उश्च । अनेन कित्त्वम् ।
 स्तार्षीष्ट । सिचि च परस्मैपदेषु । अस्तारीत् । अस्तारिष्ठात् । अ-
 स्तारिषुः । अस्तारिष्ट । अस्तीर्ह । कृष् हिंसायाम् । १४ । कृणाति ।
 कृणीते । चकार । चक्रे । वृष् वरये । १५ । वृणाति । वृणीते ।
 ववार । ववरे । वरिता । वरीता । उटोऽष्ट्येत्युत्त्वम् । वूर्यात् । वरि-
 षीष्ट । वूर्षीष्ट । अवारीत् । अवारिष्ठात् । अवारिष्ट । अवरीष्ट । अवूर्ह । धूष्
 कम्पने । १६ । धुनाति । धुनीते । धोता । धविता । अधावीत् ।
 अधविष्ट । अधोष्ट । यद् उपादाने । १७ । गृह्णाति । गृह्णीते ।
 जग्राह । जगृहे ।

No. 738.—The long vowel is KOT the substitute (No. 654) for the augment *if* after the verbs *vrīṣ* or *vrīṣi*, or what ends in long *rī*, WHEN LIK FOLLOWS. Thus (No. 735) *stariśīkṣa*, or, by No. 581, the affixes being regarded as having an indicatory *k*, *stīraśīkṣa* (No. 651) "may he cover," and, by No. 655, there being no prolongation of the augment *if*, when *śīk* and the *paraśmāpāda* affixes follow, *astārī* "he covered," *astārīkṣām* "they two covered," *astārīkṣu* "they covered," *astarīkṣu* or *astīrīkṣu* (No. 651) "he covered."

The verb *kṛi* (*kṛīṣ*) "to injure" makes *kṛindī* (No. 736) or *kṛīṣī* "he injures," *chakṛa* or *chakare* (No. 653) "he injured."

The verb *vrī* (*vrīṣ*) "to choose" makes *vrīṇḍī* or *vrīṇḍī* "he chooses," *varāra* or *varare* "he chose," *varitā* or *varitā* (No. 643) "he will choose," and, by No. 650, *vūryā* or *varīśīkṣa* or *vārīśīkṣu* (No. 581) "may he choose," *avārī* "he chose," *avārīkṣām* "they two chose," *avarīkṣa* or *avarīkṣa* (No. 654) or *avārīkṣa* "he chose."

The verb *dhū* (*dhūṣ*) "to shake" makes *dhundī* (No. 736) or *dhundī* "he shakes," *dhotā* or *dhavitā* "he will shake," *adhāvī* or *adhavīkṣa* or *adhavīkṣa* "he shook."

The verb *grah* (*grahṇ*) "to take" makes *grihṇḍī* (No. 675) or *grihṇḍī* "he takes," *jugrāha* or *jagrihe* "he took."

ग्रहोऽष्टि दीर्घः । ७ । २ । ३७ ।

यकाचो यद्देर्विहितस्येटो दीर्घो न तु लिटि । यहीता । गृहातु ।

No. 739.—The LONG vowel is the substitute of the augment if placed AFTER the verb GRAH “to take,” containing only one vowel, but NOT WHEN LIT FOLLOWS. Thus *grahítá* “he will take,” *grihnātu* “let him take.”

हलः अः शानञ्ज्ञौ । ३ । १ । ८३ ।

हलः परस्य श्नः शानजादेशो हो । गृहाण । गृह्यात् । यहीषीष्ट । ह्यन्तेति न वृद्धिः । अयहीत् । अयहीष्टाम् । अयहीष्ट । अयहीषा-
ताम् । कुष निष्कर्षे । १८ । कुष्याति । कोषिता । अश मोचने । १९ ।
अश्नाति । आश । अशिता । अशिष्यति । अश्नातु । अशान । मुष
स्तेये । २० । मोषिता । मुषाण । आ अवबोधने । २१ । अक्षो ।
वृङ् संभक्तो । २२ । वृणीते । अवृषे । अवृक्षे । वरिता । वरीता ।
अवरिष्ट । अवरीष्ट । अश्रुत ।

इति क्र्यादयः ॥

No. 740.—Let *śÁNACH* be the substitute of *śNÁ* (No. 730) coming AFTER A CONSONANT, WHEN HI FOLLOWS. Thus *grihíṣṇa* “do thou take,” *grihyát* or *gruhíṣhīṣṭa* (No. 739) “may he take,” and, since the root ends in *h*, there being, by No. 500, no substitution of *vri* for *h*, *agrakít* “he took,” *agruhíṣhām* (No. 739) “they two took,” *agrakíṣṭa* “he took,” *agruhíṣhātām* “they two took.”

The verb *kush* (*kusha*) “to extract” makes *kushnāti* “he extracts,” *koshitá* “he will extract.”

The verb *as* (*ása*) “to eat” makes *asndti* “he eats,” *ásá* “he ate,” *asitá* “he will eat,” *asishyati* “he will eat,” *asndtu* “let him eat,” *asána* (No. 740) “do thou eat.”

The verb *mush* (*musha*) “to steal” makes *mooshitá* “he will steal,” *mushána* (No. 740) “do thou steal.”

The verb *jñá* “to know” makes *jajñau* (No. 523) “he knew.”

The verb *vri* (*vriṣ*) “to serve,” makes *vriṣṭe* he serves,” *vavriṣhe* (No. 514) “thou didst serve,” *vavriṣhas* “you served,”

varitā or *varitā* (No. 634) "he will serve," *avarishā* or *avarishā* or *avritā* (No. 582) "he served."

So much for the 9th class of verbs,—"*krī*, &c."

The 10th class of verbs consists of "*chur*, &c."

The verb *chur* (*chura*) means "to steal."

। चरादयः ।

चुर स्तोये । १ ।

सत्यापपाशरूपवीणातूखस्योक्तेनासोमत्वचवर्मवर्ष-
चूर्यचुरादिभ्यो णिच् । ३ । १ । २५ ।

स्वार्थे । पुगन्तोति गुणः । समाद्यन्ता इति धातुत्वम् । लिप्थवादि ।
गुणायदेशो । चोरयति ।

No. 741.—The affix *ṇich* is placed, without alteration of the sense, AFTER the words *SATYA* "truth" (which then takes the form of *satyāpa* as exhibited in the aphorism), *PĀśA* "a fetter," *RŪPA* "colour," *VĪNĀ* "a lute," *TŪLA* "cotton," *ŚLOKA* "celebration," *SENĀ* "an army," *LOMAN* "the hair of the body," *TWACHA* "the skin," *VARMAN* "mail," *VARṆA* "celebration," and *CHŪRṆA* "powder," (all of which are then used as verbs) AND after the verbs *CHUR* "to steal," &c. By No. 485, these verbs (having a light penult) substitute *guṇa* for a simple vowel. By No. 502, words ending with the affix *ṇich* are held to be verbal roots:—hence they take the tense-affixes and conjugational affixes. Thus *chur*, by the addition of *ṇich* and the rule No. 485, having become *chōri*, and this, by Nos. 419, 420, and 29, having become *chōraya*, we have *chōrayati* "he steals."

णिचश्च । १ । ३ । ७४ ।

णिचन्तादात्मनेपदं कर्तुंयामिनि क्लियाफले । चोरयते । चोरयामास ।
चोरयिता । चोर्यात् । चोरयिषीष्ट । चिमीति चङ् । चो चङीति
ह्रस्वः । चङि द्वित्वम् । ह्रस्वादिः शेषः । दीर्घो लघोरित्यभ्यासस्य
दीर्घः । चचुरत् । चचुरत् । कथं वाच्यप्रबन्धे । २ । चलोपः ।

No. 742.—AND let the *átmanepada* affixes be employed AFTER what ends with NICH (No. 741), when the fruit of the action goes to the agent. Thus *chorayate* "he steals (for his own use)," *chorayámása*, (No. 504) "he stole," *chorayitá* "he will steal," *choryati* or *chorayishishá* "may he steal." When *luh* follows, then *chañ* is substituted for *chli* by No. 562; a short vowel is substituted for the penult by No. 564; there is reduplication, by No. 565, since *chuh* follows; and the first consonant alone of the reduplicate is left (No. 428); and, finally, the vowel of the reduplicate being lengthened by No. 568, we have *achúchurat* or *achúchuratu* "he stole."

The verb *katha* "to speak" rejects the final *a* by No. 505.

अचः परस्मिन् पूर्वविधौ । १ । १ । ५७ ।

परनिमित्तोऽजादेशः स्थानिवत् स्थानिभूतादचः पूर्वत्वेन दृष्टस्य विधौ कर्तव्ये । इति स्थानिवत्त्वात्त्रोपधावृद्धिः । कथयति । अस्ते-
पित्वाट्ठीर्घसन्वद्भावो न । अचकथत् । गण संख्याने । ३ । गणयति ।

No. 743.—A substitute in the room OF A VOWEL, CAUSED BY SOMETHING THAT FOLLOWS, shall be regarded as that whose place it takes, WHEN A RULE WOULD else TAKE EFFECT ON WHAT STANDS ANTERIOR to the original vowel. So there the *blank* which, by No. 505, takes the place of the final *a* of *katha* (No. 742), being regarded as the *a* whose place it took (and the final consonant of the root hence seeming to be the penult)—the substitution of *vidhi* for the penult, by No. 489, (which would have given *káth* instead of *kath*) does not take place, and we have *kathayati* "he speaks." As there is elision of a vowel (by No. 505) there is no substitution of a long vowel by No. 568, nor is the case like that when the affix *san* follows, as spoken of in No. 566—so that we have *achakathat* (No. 565) "he spoke."

The verb *gan* (*ganu*) "to count" makes *ganayati* "he counts."

ई च गणः । ७ । ४ । ६७ ।

गणयतेरभ्यासस्य ईत् स्याच्चादच्चङ्परि यो । अजीगबत् ।
अजगणत् ।

इति चुरादयः ॥

No. 744.—AND let LONG *f* be the substitute OF the reduplicate of the verb GAN "to count;"—by the "and" it is implied that the substitute may be short *a*—when *ni*, followed by *chañ*, follows. Thus *ajiganat* or *ajaganat* "he counted."

So much for the 10th class of verbs—"chur, &c."

The verbs "that end in *ni*" have next to be considered.

। ग्यन्ताः ।

स्वतन्त्रः कर्ता । १ । ४ । ५४ ।

क्रियायां स्वातन्त्र्येण विवक्षितोऽर्थः कर्ता स्यात् ।

No. 745.—In the case of any action, whatever thing the speaker ARBITRARILY chooses to speak of as such shall be the AGENT or nominative to the verb—(for example, in the case of cooking, it is equally allowable to say that "the fire cooks," or "the cook cooks," or "the fuel cooks").

तत्प्रयोजको हेतुश्च । १ । ४ । ५५ ।

कर्तुः प्रयोजको हेतुसंज्ञः कर्तृसंज्ञश्च ।

No. 746.—Let that which is THE MOVER THEREOF, i.e. of an agent (No. 745), be called A CAUSE AND ALSO an agent.

हेतुमति च । ३ । १ । २६ ।

प्रयोजकव्यापारे प्रेषणादौ च वाच्ये धातोर्गोचः । भवन्तं प्रेरयति भावयति ।

No. 747.—AND WHEN THE OPERATION OF A CAUSER, such as the operation of *directing*, is to be expressed, let the affix *ni* (No. 741) come after a root. Thus, to express "he causes to become," we have *bhāvayati*.

ज्ञोः पुयण्यपरि । ७ । ४ । ८० ।

सन्नि परे यदङ्ग तदवयवाभ्यामात इत् स्यात् पधर्गयण्यकारेष्व-
वर्ग्यपरि परतः । शब्दीभवत् । ग्रा गतिनिवृत्तौ ।

No. 748.—Let there be long *f* in the room OF the *U* of the reduplicate forming part of an inflective base (No. 152) followed by *an* (No. 566), WHEN a letter of THE LABIAL CLASS FOLLOWS, OR A

YAN, or the letter J—each of these being followed by the vowel *a*. Thus (the root *bhū* being reduplicated, and not the *bhāvi*—else there would be no *u* to operate upon) we have *abibhavat* “he caused to become.”

The verb *sthā* means “to stop.”

अतिशीबीरोन्मूयीक्ष्माय्यातां पुङ्खौ । ७ । ३ । ३६ ।
स्थापयति ।

No. 749.—WHEN *ni* FOLLOWS, let PUK be the augment of the verbs *ṛi* “to go,” *hrī* “to be ashamed,” *vlī* “to choose,” *ṛī* “to roar,” *knūyī* “to sound,” *kshmāy* “to shake,” AND of verbs ending in LONG *ā*. Thus *sthāpayati* “he causes to stand.”

तिष्ठतेरित् । ७ । ४ । ५ ।

उपधायाश्चङ्परे णौ । अतिष्ठिपत् । घट चेष्टायाम् ।

No. 750.—When *ni*, followed by *chañ*, follows, let SHORT *i* be the substitute OF the penult of the verb *sthā* (in the form *sthāp*—No. 749). Thus *atiṣṭhipat* “he caused to stand.”

The verb *ghaṭ* means “to put together.”

मितां ह्रस्वः । ६ । ४ । ६२ ।

घटादीनां क्षपादीनां च ह्रस्वः । घटयति । क्षप क्षाने क्षापने च । क्षपयति । अजिज्ञपत् ।

इति ग्यन्तप्रक्रिया ॥

No. 751.—Let there be a SHORT vowel in the room OF (the vowel, lengthened by *nich*, of) THE verbs “*ghaṭ*, &c,” and “*jñap*, &c,” WHICH (in the list of verbs) HAVE AN INDICATORY *m*. Thus *ghaṭayati* “he puts together.”

The verb *jñap* “to know or inform” makes, in like manner, *jñapayati* “he informs,” *ajijñapat* (Nos. 566 and 567) “he informed.”

So much for the formation of those that end in *ni*.

The verbs “that end in *san*” have next to be considered.

। सन्नन्ताः ।

धातोः कर्मणः समानकर्तृकादिच्छायां वा । ३ । १ । ७ ।

इषिकर्मणो धातोरिषिककर्तृकात् सन् वेच्छायाम् । पठ व्यक्ता-
यां वाचि ।

No. 752.—The affix *san* is OPTIONALLY attached, IN THE SENSE OF WISHING, AFTER A ROOT EXPRESSING THE ACT wished and HAVING THE SAME AGENT OF THE ACTION as the wisher thereof.

As an example let *paṣh* "to read" be taken.

सन्यङोः । ६ । १ । ६ ।

सन्नन्तस्य यङन्तस्य च प्रथमस्येकाचो द्वे स्तोऽच्चादेस्तु द्विती-
यस्य । सन्यतः । पठितुमिच्छति पिपठिषति । कर्मणः किम् ।
गमनेनेच्छति । समानकर्तृकात् किम् । शिष्याः पठन्तिवतीच्छति गुरुः ।
शयहणाद्राक्यमपि । लङ्सनोर्धसु ।

No. 753.—Of the first portion, containing a single vowel, of what ends with *SAN* (No. 752) AND of what ends with *YAS* (No. 758), there are two; but, in the case of what begins with a vowel, the reduplication is of the second portion (—as in No. 426). Short *i* being substituted for the *a* in the reduplication, we have *pipaṣhi-
shati* "he wishes to read."

Why do we (in No. 752) say "the act wished?" Witness *pamanenechchhati* "by going he wishes (to accomplish something)"—where the "going" is not the "act wished," and the affix *san* does not therefore apply.

Why do we say "having the same agent?" Witness *śiṣyaḥ paṣhantvitichchhati guruh* "the teacher wishes that the pupils should read,"—(where the wisher, and the agent of the action wished are not the same).

By the employment of the expression "optionally" (No. 752), it is implied that the meaning may be expressed by a phrase also (in those cases in which the formation of a desiderative verb by means of the affix is allowable).

When *san* follows, *ghasṭri* (No. 595) is substituted for verb *ad* "to eat."

सः स्यार्धधातुके । ७ । ४ । ४६ ।

सस्य तः स्यात् सादाषार्धधातुके । अनुमिच्छति चिद्यत्
एकाच इति नेट् ।

No. 754.—Let there be *t* in the room of *s*, WHEN an *Ā* DHĀTUKA affix, beginning with *s*, FOLLOWS. Thus *jighatsat* (753) "he wishes to eat." In consequence of No. 510, the *an* *if* is not applicable here.

अजन्तगमां सनि । ६ । ४ । १६ ।

अजन्तानां हन्तेरजादेशगमेष्व दीर्घो भलादो सनि ।

No. 755.—WHEN *san*, beginning with a *jhal*, (i. e. not preceded by the augment *if*) FOLLOWS, a long vowel shall be the substitute of verbs ending in a VOWEL, AND OF the verb *HAN* "to *s*" AND OF the verb *GAM* "to go"—the substitute of the vowel (viz. *i*, *in*, *ik*, *in*).

इको भल । १ । २ । ६ ।

इगन्ताब्भलादिः सन् कित् । चत इद्भातोः । कर्तुमि
चिकीर्षति ।

No. 756.—AFTER a verb ending in an *IK*, *san*, beginning with a *JHAL* (i. e. without the augment *if*), shall be regarded as an indicative *k*. Then, applying No. 706, (the vowel having come long by No. 755) we may have *chikīrshati* "he wishes to make."

सनि ग्रहगुहोश्च । ७ । २ । १२ ।

ग्रहेर्गुहेरुगन्ताच्च सन् इण् स्यात् । बुभूषति ।

इति सन्नन्ताः ॥

No. 757.—Let not *if* be the augment of *SAN* AFTER the GRAH "to take," GUH "to cover," AND what ends in an *uk*. *bubhrīshati* "he wishes to become."

So much for verbs "ending in *san*."

Verbs "ending in the affix *yañ*" are next to be considered.

। यङन्ताः ।

धातोरेकाचो हलादेः क्रियासमभिहारे यङ् । ३ । १ ।
२२ ।

पेनः पुन्ये भृशार्थे च द्योत्ये धातोरेकाचो हलादेर्यङ् ।

No. 758.—WHEN THE REPETITION OF THE ACT, OR ITS INTENSITY, IS to be indicated, let *YAÑ* come AFTER A ROOT HAVING A SINGLE VOWEL AND BEGINNING WITH A CONSONANT.

गुणो यङ्चुकोः । ७ । ४ । ८२ ।

अभ्यासस्य गुणो यङि यङ्लुकि च । द्विदन्तात्वादात्मने-
पदम् । पुनः पुनरतिशयेन वा भवति । बोभूयते । बोभूयांचक्रे ।
अबोभूयिष्ट ।

No. 759.—Let *GUṆA* be the substitute of the reduplicate (No. 753), WHEN *YAÑ* FOLLOWS, OR even when A BLANK (*luk* No. 209) has been substituted for *yañ*. From its ending with what has an indicative *ñ* (No. 410), a verb with this affix takes the *ātmanepada* affixes. Thus *bobhūyate* "he is repeatedly or intensely," *bobhū-yañchakre* "he was repeatedly," *abobhūyishṭa* "he was repeatedly."

नित्यं कौटिल्ये गतौ । ३ । १ । २३ ।

गत्यर्थात् कौटिल्य एव यङ् न तु क्रियासमभिहारे ।

No. 760.—After a verb WITH THE SENSE OF MOTION, the affix *yañ* gives ALWAYS THE SENSE OF CROOKEDNESS,—not of repetition of the action.

दीर्घाऽक्षितः । ७ । ४ । ८३ ।

अक्षितोऽभ्यासस्य दीर्घो यङ्लुकोः । कुटिलं व्रजति । याव्रज्यते ।

No. 761.—When *yañ*, or a blank substituted for it, follows, let there be A LONG vowel in the room of a reduplicate syllable which has NOT AN INDICATORY K. Thus *vdarajyate* "he moves crookedly."

यस्य हलः । ६ । ४ । ४६ ।

हलः परस्य यस्य लोप आर्धधातुके । आदेः परस्य । अतो लोपः । वाव्रजांचक्रे । वाव्रजिता ।

No. 762.—There is elision OF YA coming AFTER A CONSONANT, when an *ardhadhātuka* affix follows. Thus (when, for example, the *ardhadhātuka* affix *ām* follows) the first letter (of the syllable *ya*) is elided in accordance with No. 88, and then the vowel is elided by No. 505, giving *vāvrājānchakre* "he went crookedly," *vāvrājita* "he will go crookedly."

रीरुदुपधस्य च । ७ । ४ । ६० ।

रुदुपधस्य धातोरभ्यासस्य रीगागमो यङ्लुकोः । वरीवृत्यते । वरीवृतांचक्रे । वरीवृतिता ।

No. 763.—AND when *yañ*, or a blank substituted for it, follows, let RIK be the augment OF the reduplicate syllable of WHAT root HAS RI FOR ITS PENULT. Thus *varivṛityate* "he remains repeatedly," *varivṛitānchakre* "he remained repeatedly," *varivṛitita* "he will remain repeatedly."

क्षुभादिषु च । ८ । ४ । ३६ ।

यात्वं न । नरीनृत्यते । जरीगृह्यते ।

इति यङन्तप्रक्रिया ॥

No. 764.—AND IN the case of KSHUBH "to tremble" (which, as a verb of the 9th class, No. 730, becomes *kshubhnd*), &c. there is not the substitution of the cerebral ण (notwithstanding No. 157). Thus *narinṛityate* "he dances repeatedly." (In accordance with (No. 763.) we have *jarigrihyate* "he takes repeatedly."

So much for the formation of "what ends in *yañ*."

The verbs "that end with a blank substituted for *yañ*" have next to be considered.

। यङ्लुगन्ताः ।

यङोऽचि च । २ । ४ । ७४ ।

इचि प्रत्यये लृक् स्याच्चकारात् तं विनापि क्वचित् । अनैमित्तिको-
अन्तरङ्गत्वादादौ भवति । ततः प्रत्ययलक्षणेन यङन्तत्वा-
म् । अभ्यासकार्यम् । धातुत्वान्नडादयः । शेषात् कर्तरीति
दम् । चर्करातं चेत्यदादौ पाठाच्छपो लृक् ।

1. 765.—AND WHEN the affix ACH (No. 837) FOLLOWS, there
elision OF YAN. By the "and" it is signified that this may
occur sometimes even without that affix :—and this is not the
cause of anything assigned as the cause thereof, (whereas, in the
case, there was an assigned reason for the elision—viz. the
4). This elision takes place first, as it is independent of
anything else (whereas the reduplication is dependent on the verb,
&c). Then, after that, through the force of the affix (which
though the affix has been elided), since the verb is regarded
as being in *yan*, there is reduplication (No. 753), and the appropri-
ations are to be performed on the reduplicate syllable. Since
the root (through No. 502) is regarded as a root, the tense-affixes
applicable to it. The *purasmaipada* affixes are employed
in accordance with No. 412. As we read, in No. 636, that verbs
in *yan* elided are to be regarded as belonging to the 2nd class,
&c., we infer that there is to be elision of *sup* (No. 589).

त वा । ७ । ३ । ६४ ।

युगन्तात् परस्य हलादेः पितः सार्धधातुकस्येद्धा स्यात् । भूसु-
निषेधो यङ्लुकि भाषायां न । बोभूतु तेतिक्ते इति छन्दसि
शात् । बोभवीति । बोभोति । बोभूतः । अदभ्यप्तात् ।
व । बोभवांचकार । बोभवामास । बोभविता । बोभविष्यति ।
वु । बोभोतु । बोभूतात् । बोभूताम् । बोभुवतु । बोभूहि ।
न । अबोभवीत् । अबोभोत् । अबोभूताम् । अबोभवुः ।
व् । बोभूयाताम् । बोभूयुः । बोभूयात् । बोभूयास्ताम् ।
वुः । गतिस्थिति सिचो लृक् । यङो वेतीट्पच्चे गुणं बाधित्वा
पाठक । अबोभूवीत् । अबोभोत् । अबोभूताम् । अबोभवुः ।
वर्ष्यत् ।

इति यङ्शुगन्ताः ॥

No. 766.—Let *if* be OPTIONALLY the augment of a *sārvadhātuka* affix distinguished by an indicatory *p*, commencing with a consonant, and coming AFTER a verb with *yañ* elided. The prohibition (of *guṇa*) by No. 474 does not, in secular language, extend to the case where *yañ* is elided. This is inferred from the fact that the form *bobhūtu* in the *Veda* (in which *guṇa* is not substituted—) is one of those enumerated (in VII. 4. 65.—thus “*bobhūtu teṭiṭe* &c.”) among the irregularities. Thus we have *bobhavīti* or *bobhoti* “he is frequently,” *bobhūtuh* “they two are frequently,” substituting *at* for *jh*, by No. 645, as it is reduplicated, *bobhuvati* “they are frequently,” *bobhavānchakāra* or *bobhavāmasa* “he was frequently,” *bobhavitā* “he will be frequently,” *bobhavishyati* “he will be frequently,” *bobhavitu* or *bobhotu* “let him be frequently,” *bobhūtāt* “may he be frequently,” *bobhūtām* “let the two be frequently,” *bobhuvatu* “let them be frequently,” *bobhūhi* “be thou frequently,” *bobhavāni* “let me be frequently,” *abobhavīt* or *abobhot* “they were frequently,” *abobhūtām* “they two were frequently,” *abobhavuh* “they were frequently,” *bobhūyāt* “he may be frequently,” *bobhūyātām* “they two may be frequently,” *bobhūyuh* “they were frequently,” *bobhūyāt* “may he be frequently,” *bobhūyātām* “may they two be frequently,” *bobhūyāsuḥ* “may they be frequently.” According to No. 473, there is elision of *rich*. On the alternative of there being the augment *if* from No. 766, there is the augment *vuk* from No. 425, this debarring *guṇa* (No. 420) because it presents itself *always* (whether *guṇa* is substituted or not—and therefore, according to one of the maxims of the Grammar, takes the precedence). Thus we have *abobhuvīt* or *abobhot* “he was frequently,” *abobhūtām* “they two were frequently,” *abobhuvuh* “they were frequently,” *abobhavishyat* “he would be frequently.”

So much for those “that end with a blank substituted for *yañ*.”

The “nominal verbs” have next to be considered.

। नामधातवः ।

सुप आत्मनः क्यच् । ३ । १ । ८ ।

इपिकर्मण्य षपितुः संबन्धिनः सुबन्तादिच्छायामर्थे क्यच्चा ।

No. 767.—Let KYACH be optionally attached, in the sense of wishing, AFTER a word WITH A CASE-AFFIX expressing the object wished as connected with the wisher's SELF—(as, for example, a son,—when a man wishes to have a son of his own—not somebody else's son).

सुपो धातुमातिपदिकयोः । २ । ४ । ७१ ।

एतयोरवयवस्य सुपो लुक् ।

No. 768.—Let there be elision (*luk*) OF A CASE-AFFIX when part of these two—VIZ. OF A ROOT AND OF A CRUDE FORM (No. 135).

क्यचि च । ७ । ४ । ३३ ।

अवर्षस्य ईः । आत्मनः पुत्रमिच्छति पुत्रीयति ।

No. 769.—AND WHEN KYACH (No. 767) FOLLOWS, let *f* be the substitute of *a* or *ā*. Thus *putrīyati* "he wishes for a son of his own."

नः क्वे । १ । ४ । १५ ।

क्यचि क्यचि च नान्तमेव पदं नान्यत् । नलोपः । राजीयति । नान्तमेवेति किम् । वाच्यति । हलि च । गीर्यति । पूर्यति । घातोरित्येव । नेह । दिवमिच्छति दिव्यति ।

No. 770.—WHEN KYA—i.e. *kyach* or *kyāṅ* (No. 776)—FOLLOWS, only what ends in *N* is considered a *pada*, and no other word. So, the *n* of *rājan* being elided by No. 200, we have *rājīyati* "he wishes for a king." Why do we say "only what ends in *n*?" Witness *vāchyati* "he wishes for words," (which would otherwise, by No. 333, have changed the *ch* to *k*). By No. 651 the vowel is lengthened in *gīryati* "he wishes for words," and *pūryati* "he wishes for a city;" but, since the lengthening directed by No. 651 applies only to a verbal root, it does not take place in the example *dīvyati* "he wishes for heaven."

क्यस्य विभाषा । ६ । ४ । ५० ।

हलः परयोः क्यच्ञ्यङोर्लोपो वार्धधातुके । आदेः परस्य । अतो
लोपः । तस्य स्थानिवत्वाद्गुणधगुणो न । समिधिता । समिधिता ।

No. 771.—When an *ārdhadhātuka* affix follows, there is OPTIONALLY elision OF KYA—i. e. of *kyach* and *kyāñ*—coming after a consonant. According to No. 88 the elision here is that of the *y*, and a blank takes the place of the *a* by No. 503. Since the blank is regarded in the same light as that of which it took the place (No. 163), there is no substitution of *guṇa* by No. 485—and we have *samidhitā* or *samidhyitā* “he will wish for fuel.”

काम्यच् च । ३ । १ । ६ ।

उक्तविषये काम्यच् । पुत्रमात्मन इच्छति । पुत्रकाम्यति । पुत्र-
काम्यता ।

No. 772.—AND under the same circumstances (No. 767), KĀMYACH may be added. Thus *putrakāmyati* “he wishes for a son of his own,” *putrakāmyitā* “he will wish for a son.”

उपमानादाचारे । ३ । १ । १० ।

उपमानात् कर्मणः सुवन्तादाचारेऽर्थे क्यच् पुत्रमिवाचरति
पुत्रीयति छात्रम् । विष्णुयति द्विजम् ।

No. 773.—Let *kyach*, IN THE SENSE OF TREATMENT, COME AFTER a word with a case affix denoting THE object of COMPARISON. Thus *putrīyati chūḍātram* “he treats the pupil as a son,” *viṣṇu-
yati dvijam* “he treats the Brahman as if he were Vishnu.”

सर्वप्रातिपदिकेभ्यः द्विव्वा वक्तव्यः । अतो गुणे । कृष्ण इवाच-
रति कृष्णति । स्व इवाचरति स्वति । सस्वो ।

No. 774.—“The affix KWIP SHOULD BE MENTIONED as coming OPTIONALLY AFTER PRONOUNS AND CRUDE NOUNS.” Where the word is a crude noun and not a *pada*, No. 300 applies, and we may have *kṛishṇati* “he acts like Kṛishṇa,” *swati* “he acts like himself,” *saswau* “he acted like himself.”

अनुनासिकस्य द्विव्वाः कृत्ति । ६ । ४ । १५ ।

कनुनाधिकान्तस्योपधाया दीर्घः स्यात् द्वौ भलादौ च कडिति ।
इदमिवाचरति इदामति । राजेव राजानति । पन्था इव पथीनति ।

No. 775.—A long vowel shall be the substitute for the penult of what ends with A NASAL, WHEN KWIP (No. 855) FOLLOWS, OR an affix beginning with A JHAL and DISTINGUISHED BY AN INDICATORY K OR Ś. Thus *iddmāti* "he acts like this one," *rājānati* "he acts like a king," *pathīnati* "it serves as a road."

कष्टाय क्रमणे । ३।१।१४।

चतुर्थ्यन्तात् कष्टशब्दादुत्साहे क्यङ् । कष्टाय क्रमते कष्टायते ।
पापं कर्तुमुत्सह्यत इत्यर्थः ।

No. 776.—The affix *kyañ*, IN THE SENSE OF EXERTION, comes after the word *KASHṬA* "pain," with the 4th case-affix. Thus (the case-affix being elided by No. 768, and the final lengthened by No. 518) we have *kashṭāyate* "he is assiduous for trouble," i. e. "he is assiduous in the commission of sin."

शब्दवैरकक्षहासकखमेघेभ्यः करणे । ३।१।१७।

भ्यः कर्मभ्यः करोत्यर्थे क्यङ् । शब्दं करोति शब्दायते ।

No. 777.—The affix *kyañ*, IN THE SENSE OF MAKING, comes AFTER these words, as the objects of the action—viz. *ŚABDA* "sound," *VAIRA* "heroism," *KALAṢA* "strife," *ABHRA* "a cloud," *KANṬA* "sin," AND *MEGHA* "a cloud." Thus *śabdāyate* "he makes a noise."

तत् करोति तदाचष्ट इति णिच् ।

No. 778.—"In the sense of HE DOES THAT, OR HE SAYS THAT," the affix *ṣich* may be employed.

प्रातिपदिकाद्वात्वर्थे बहुलमिष्टवच्च । प्रातिपदिकाद्वात्वर्थे णिच् स्यात् । इष्टे यथा प्रातिपदिकस्य पुंवद्भावरभावटिलोपविन्मनुजलोप-यत्वादिलोपप्रस्थस्फाद्यादेशभसंज्ञास्तद्वयणावपि स्युः । इत्यम्लोपः ।
घटं करोत्याचष्टे वा घटयति ।

इति नामधातवः ॥

No. 779.—“The affix *nich* may come AFTER A CRUDE SOUY, WITH THE SENSE OF A VERB, IN AN INDEFINITE VARIETY OF WAYS, AND it shall be LIKE the affix *ISHṬHA* (No. 1306).” In like manner as, when *ishṭhu* is affixed, there is the masculine form (substituted for the feminine), the substitution of *r* (for *ri*), the elision of the last vowel with what follows it (No. 52), the elision of the affixes *vin* (No. 1281) and *matup* (No. 1268), the elision of what begins with *yan* (as the *r* of the syllable *ru* in the word *dūra* “far”), the substitution of *pra* (for *priye*) *stha* for (*sthira*) *spha* (for *sphira*) &c. (see VI. 4. 157), and the denomination *bha* (No. 185)—just so let there be also, when *ni* follows. Therefore, with the elision of *ak* (i. e. of the last vowel—No. 52—), we may optionally have *ghaṭayati* “he makes a jar,” or “he calls it a jar.”

So much for the “nominal verbs.”

The class of words called “*kaṇḍū*, &c.” has next to be considered.

। कण्डूदयः ।

कण्डूदिभ्यो यक् । ३।१।२७।

एभ्यो धातुभ्यो नित्यं यक् स्यात् स्वार्थः । कण्डूश्च गार्विषर्षे ।

१ । कण्डूयति । कण्डूयते । इत्यादि ।

इति कण्डूदयः ।

No. 780.—Let there be always YAK AFTER these roots—viz. KANDÚ, &c.—without alteration of the sense.

Thus from the noun *kaṇḍú* “the itch” comes the verb *kaṇḍi* (*kaṇḍin*), meaning “to itch or scratch.” From this we have *kaṇḍuyati* or *kaṇḍuyate*—and so on.

So much for “*kaṇḍū*, &c.”

It is next to be considered under what circumstances the *átmanepada* affixes fall to be employed.

। आत्मनेपदम् ।

कर्तरि कर्मव्यतिहारे । १।३।१४।

क्रियाविनिमये द्योत्ये कर्तर्यात्मनेपदम् । व्यतिलुनीते । अन्यस्य
योग्यं लवनं करोतीत्यर्थः ।

No. 781.—An *átmanepada* affix is employed IN DENOTING THE AGENT, WHEN THE INTERCHANGE OF THE ACTION IS to be expressed. Thus *vyatiluníte* "he performs a cutting (of wood &c.) which was the appropriate office of another."

न गतिर्द्विसार्धेभ्यः । १ । ३ । १५ ।

व्यतिगच्छन्ति । व्यतिघ्नन्ति ।

No. 782.—An *átmanepada* affix is NOT employed (notwithstanding No. 781) AFTER WHAT verbs mean "to go" and "to injure." Hence *vyatigachchhanti* "they go against each other," *vyatighnanti* "they fight together."

नेर्विशः । १ । ३ । १७ ।

निविशते ।

No. 783.—An *átmanepada* affix is employed AFTER the verb *viś* "to enter," coming AFTER NI. Thus *nivísate* "he enters in."

परिव्यवेभ्यः क्रियः । १ । ३ । १८ ।

परिक्रीणीते । विक्रीणीते । अवक्रीणीते ।

No. 784.—Also AFTER the verb *krí* "to buy or sell," coming AFTER PARI, VI, OR AV. Thus *parikríníte* "he buys," *vikríníte* "he sells," *avakríníte* "he buys."

विपराभ्यां जेः । १ । ३ । १९ ।

विजयते । पराजयते ।

No. 785.—Also AFTER the verb *ji* "to conquer," coming AFTER VI OR PARÁ. Thus *vijayate* "he conquers," *parájayate* "he conquers."

समवप्रविभ्यः ख्यः । १ । ३ । २२ ।

संतिष्ठते । अवतिष्ठते । प्रतिष्ठते । चितिष्ठते ।

No. 786.—Also AFTER the verb *sthá* “to stand,” coming AFTER *sam*, *ava*, *pra*, OR *vi*. Thus *santishthate* “he stays with,” *avutishthate* “he waits patiently,” *pratishthate* “he sets forth,” *vitishthate* “he stands apart.”

अपह्नवे घः । १ । ३ । ४४ ।

शतमपजानीते । अपलपतीत्यर्थः ।

No. 787.—Also AFTER the verb *jñá* “to know” (preceded by *apa*) IN THE SENSE OF DENYING. Thus *śatamapajñāte* “he denies (the debt of) a hundred (rupees).”

अकर्मकाच्च । १ । ३ । ४५ ।

सर्पिषो जानीते । सर्पिषोपायेन प्रवर्तत इत्यर्थः ।

No. 788.—AND AFTER (the verb *jñá* “to know”) used (in certain senses) as AN INTRANSITIVE. Thus *sarpisho jānte* “he engages (in sacrifice) by means of clarified butter.”

समस्तृतीयायुक्तात् । १ । ३ । ५४ ।

रथेन संचरते ।

No. 789.—Also AFTER (the verb *char* “to go”) coming after *sam*, and CONNECTED WITH a noun IN THE 3RD CASE. Thus *rathena sancharate* “he rides with (in) a chariot.”

दासश्च सा चेत्तुर्थ्यर्थे । १ । ३ । ५५ ।

समो दासस्तृतीयान्तेन युक्तादुक्तं स्यात् तृतीया चेत्तुर्थ्यर्थे ।
दास्या संयच्छते कामी ।

No. 790.—Let the aforesaid (employment of the *ātmanepada* affixes) take place AFTER the verb *dá* (*dán*) “to give,” coming after *sam*, and connected with a noun in the 3rd case, PROVIDED THIS 3rd case HAVE THE SENSE OF THE 4TH. Thus *dāsyā sañyuchate kāmī* “the lover gives to the female slave.”

पूर्ववत् सनः । १ । ३ । ६२ ।

सनः पूर्वो यो धातुस्तेन तुल्यं सन्नन्तादप्यात्मनेपदं स्यात् ।
एदिधिपते ।

No. 791.—Let an *ātmanepada* affix come also AFTER a verb ending in the affix *san* (No. 752) in like manner AS it would come AFTER THAT verb itself WHICH STANDS BEFORE the affix *san*. Thus (as the verb *edh* “to increase,”—No. 543—takes the *ātmanepada* affixes, so does it when *san* is added—giving) *edidhishats* “he wishes to increase.”

इच्छन्ताच्च । १ । २ । १० ।

इक्ष्मणीपादुलः परो क्लादिः सन् कित् । निविषिषते ।

No. 792.—AND AFTER WHAT ENDS IN A CONSONANT immediately preceded by an *ik*, the affix *san*, beginning with a *jhal* (i. e. not having the augment *if*), shall be regarded as having an indicative *k*. Thus *nivivishats* “he will wish to enter.”

गन्धनावक्षेपणसेवनसाहसिकप्रतियत्नप्रकथनोपयो-
गेषु छजः । १ । ३ । ३२ ।

गन्धनं सूचनम् । उत्कुरुते सूचयतीत्यर्थः । अवक्षेपणं भर्त्सनम् ।
श्येनो वर्तिकामुत्कुरुते । भर्त्सयतीत्यर्थः । हरिमुपकुरुते । सेवत
इत्यर्थः । परदारान् प्रकुरुते तेषु सहसा प्रवर्तते । यथो दक्षस्योप-
स्कुरुते गुणमाधत्ते । कथाः प्रकुरुते । कथयतीत्यर्थः । यत्नं
प्रकुरुते धर्मार्थं विनियुङ्गे । यषु किम् । कटं करोति । भुषो अनघने ।
चोदनं भुङ्गे । अनघने किम् । मर्ही भुनक्ति ।

No. 793.—Let the *ātmanepada* affixes come AFTER the verb *kri* “to make,” when it is used IN THESE SENSES, viz. “MANIFESTATION,” “SARCASM,” “SERVICE,” “VIOLENCE,” “CHANGE,” “RECITATION,” AND “ACTION TENDING TO EFFECT A DESIRED PURPOSE.”

By “manifestation” is here meant “informing against,”—thus *utkurute* “he informs against.” By “sarcasm” is meant “reviling,”—thus *tyeno vartikamutkurute* “the hawk reviles the quail.” So, too, *harimupakurute* “he worships Hari:”—*paradāraṇ prakurute* “he offers violence to another’s wife:”—*edhodakasyopas-
kurute* “the wood gives a new quality to the water” (or “he pre-

pares the wood and the water for a sacrifice):"—*kathāḥ prakurute* "he recites stories:"—*śataḥ prakurute* "he distributes a hundred (pieces of money, for the sake of merit)."

Why do we say "in these senses?" Witness *kaṭaṁ karoti* "he makes a mat,"—(in which example an *ātmanepada* affix is not employed.)

According to No. 718, the verb *bhuj* takes the *ātmanepada* affixes, when it does not mean "to protect." Thus *odanaḥ bhunkte* "he eats boiled rice." Why do we say "when it does not mean to "protect?" Witness *mahāḥ bhunakti* "he protects the earth."

So much for the application of the *ātmanepada* affixes.

The employment of the *parasmaipada* affixes is next to be considered.

इत्यात्मनेपदप्रक्रिया ॥

। परस्मैपदम् ।

अनुपराभ्यां क्तञः । १ । ३ । ७६ ।

कर्तुं च फले गन्धनादौ च परस्मैपदं स्यात् । अनुकरोति । पराकरोति ।

No. 794.—Let the *parasmaipada* affixes come AFTER the verb KRI "to make," coming AFTER ANU AND PARÁ, even when the fruit of the action goes to the agent, and when the sense is that of "informing against, &c" (No. 793). Thus *anukaroti* "he imitates," *parákaroti* "he does well."

अभिप्रत्यतिभ्यः क्षिपः । १ । ३ । ८० ।

क्षिप प्रेरणे । स्वरितेत् । अभिक्षिपति ।

No. 795.—And AFTER the verb KSHIP, coming AFTER ABHI, PRATI, AND ATL. The verb *kship* means "to throw." The indicative vowel of this root is circumflexly accented (No. 411—so that, but for this rule, we should have had both *padas* in the case of *abhikshipati* "he throws on."

प्रावहः । १ । ३ । ८१ ।

प्रवहति ।

No. 796.—And AFTER the verb VAHA "to bear," coming AFTER PRA. Thus *pravahati* "it (the river) flows."

परिमृषः । १ । ३ । ८२ ।

परिमृषति ।

No. 797.—And AFTER the verb MRISH "to bear," coming AFTER PARL. Thus *parimrīshati* "he endures" or "he forgives."

व्याकृपरिभ्यो रमः । १ । ३ । ८३ ।

रमु क्रीडायाम् । विरमति ।

No. 798.—And AFTER the verb RAM, coming AFTER VI, ॐ, AND PARL. The verb *ram* (*ramu*) means "to sport." Thus *viramati* "he takes rest."

उपाच । १ । ३ । ८४ ।

यज्ञदत्तमुपरमति । उपरमयतीत्यर्थः । अन्तर्भावितयर्थोऽयम् ।

इति पदव्यवस्था ॥

No. 799.—AND AFTER UPA (the verb *ram* takes the *paras-
aipada* affixes). Thus *yajñadattamuparamati* "he causes Yajñadatta to refrain." This is an instance of a verb involving in it the force of the affix *ni* (No. 747).

So much for the allotment of the *padas*.

The Impersonal and Passive forms have next to be considered.

। भावकर्मप्रक्रिया ।

भावकर्मणोः । १ । ३ । १३ ।

लस्यात्प्रनेपदम् ।

No. 800.—Let an *ātmanepada* affix be the substitute of the affix *l* (No. 405), WHEN IT DENOTES THE ACTION of the verb OR THE SUBJECT of the verb.

सार्वधातुके यप् । ३।१।६७।

भावकर्मधाचिनि धातेयं सार्वधातुके । भाषः क्रिया सा च भावार्थकलक्षारेणानूदाते । युष्मदस्मद्वा सामानाधिकरण्याभावात् प्रथमः पुरुषः । तिङ्वाच्यक्रियाया अद्रव्यरूपत्वेन द्वित्वाद्यप्रतीतेर्न द्विवचनादि किंत्वेकवचनमेवोत्सर्गतः । त्वया मयान्येश्च भूयते । बभूवे ।

No. 801.—Let the affix YAK come after a root, WHEN A SÁRVA-DHÁTUKA affix FOLLOWS, denoting the action or the object. The "action" is the force of the verb itself; and this is again marked by the affix *l* (No. 405) when it has the sense of the action—(i. e. when the verb is used impersonally). In this case there is (substituted for the *l*) an affix of the "lowest person," because the verb is not in agreement with either the pronoun "I" or "Thou".—Inasmuch as the action denoted by the tense-affix is not of the nature of a substance (to which the notions of duality or plurality might attach), since there is here no notion of duality &c., neither an affix of the dual nor of the plural is to be employed, but hence necessarily only one of the singular.

Thus *twayá mayá anyaischa bhrīyats* "it is become by thee, by me, and by others"—(i. e. "Thou becomest," "I become," and "others become,")—and, again, *babhūve* (No. 432) "it was become."

स्यसिप्सीयुट्तासिषु भावकर्मणोरुपदेशेऽज्जनयद्-
दृशं वा चिखदिट् च । ६।४।६२।

उपदेशे योऽञ्च तदन्तानां हनादीनां च चिणीवाङ्गकार्ये वा स्यात् स्यादिषु भावकर्मणोर्गम्यमानयोः स्यादीनामिडागमश्च । चिखद्वाव-
पक्षेऽयमिट् । चिखद्वावाट्टिः । भाविता । भविता । भाविष्यते । भविष्यते । भूयताम् । अभूयत् । भाविषीष्ट । भविषीष्ट ।

No. 802.—WHEN SYA (No. 435), SICH (No. 472), SÍYUT (No. 555), OR TÁSI (No. 435) FOLLOWS, IF THE ACTION OR THE OBJECT IS TO BE UNDERSTOOD by the affix (i. e. if the verb is impersonal or passive), then, on the inflective base OF verbs which IN their

ORIGINAL ENUNCIATION end in a VOWEL and on that OF the verbs *han*, &c.—viz. HAN “to kill,” GRAH “to take,” AND DRIS “to see,”—THERE SHALL BE OPTIONALLY THE LIKE EFFECT AS IF the affix CHIN HAD FOLLOWED, AND IT shall be the augment of these affixes *aya*, &c. The augment *if*, here mentioned, is to be applied on the alternative that the case is treated as if the affix *chin* had followed—(not on the other alternative allowed by the rule). The substitution of *vridhhi* follows from the case's being treated as if *chin* (with an indicative *n*—see No. 202—) had been attached. Thus we have *bhāvita* or *bhavita* “it will be become by some one,” *bhāvishyate* or *bhavishyate* “it will be become,” *bhūyadān* “let it be become,” *abhisyata* “it was become,” *bhāvishish-ja* or *bhavishishja* “may it be become.”

चिञ् भावकर्मणोः । ३ । १ । ६६ ।

लेशिचण् स्याद्भावकर्मणाचिनि ते परे । अभावि । अभाविष्यत् ।
अभाविष्यत् । अकर्मकोऽप्युपसर्गवशात् सकर्मकः । अनुभूयते आन-
न्दश्चेष्टेण त्वया मया च । अनुभूयेते । अनुभूयन्ते । त्वमनुभूयसे ।
अहमनुभूये । अन्वभावि । अन्वभाविषाताम् । अन्वभविषाताम् ।
दिलोपः । भाव्यते । भावयांचक्रे । भावयांचभूवे । भावयामासे ।
चिण्वदिट् । भाविता । आभीयत्वेनासिद्धत्वाण्यलोपः । भावयिता ।
भावयिषीष्ट । अभावि । अभाविषाताम् । अभावयिषाताम् । भुभूयते ।
भुभूयांचक्रे । भुभूषिता । भुभूषियते । बोभूयते । बोभूयिष्यते ।
अकृत्सार्वधातुकयोर्दीर्घः । स्तूयते विष्णुः । स्ताविता । स्तोता ।
स्ताविष्यते । स्तोष्यते । अस्तावि । अस्ताविषाताम् । अस्तोषाताम् ।
अ गतो । गुणोऽतीति गुणः । अर्यते । स्मृ स्मरणे । स्मर्यते । सस्मरे ।
उपदेश्यङ्गान्निष्पदिट् । आरिता । अर्ता । स्मारिता । स्मर्ता ।
अनिदितामिति नलोपः । अस्यते । इदितस्तु । नन्यते ।
संप्रसारणम् । इज्यते ।

No. 803.—Let CHIN be the substitute of *chli* (No. 471), WHEN *ta* (No. 407) follows, DENOTING THE ACTION OR THE OBJECT. Thus

abhāvi "it was become by some one," *abhāvishyatu* (No. 802) or *abhavishyata* "it would be become."

Even a neuter verb (—a verb "without an object,"—) may, through the force of a preposition in combination with it, become active (—or "with an object.") For example—*anubhūyate ānandaśchaitreṇa twayā mayācha* "pleasure is experienced by Chaitra, by thee, and by me:"—and then again *anubhūyete* "the two are perceived," *anubhūyante* "they are perceived," *tvaumanubhūyase* "thou art perceived," *ahamanubhūye* "I am perceived," *anvabhāvi* "it was perceived," *anvabhāvishātām* or *anvabhavishātām* "the two were perceived." The affix *ṇi* (No. 747) being elided by No. 563, we have *bhāvyaṭe* "it is caused to be," *bhāvayānchakre* or *bhāvayānbabhūve* or *bhāvayāmas* "it was caused to be." When (according to No. 802) the case is regarded as if the affix *chin* had followed, then the augment *iḥ* is applied—giving *bhāvītā* "it will be caused to be,"—the elision of *ṇi* (No. 563) still taking place, inasmuch as No. 802, in accordance with No. 599, is regarded by No. 563 as not having taken effect. On the other alternative allowed by No. 802, *bhāvayītā* "it will be caused to be," *bhāvayishīṣṭa* "may it be caused to be," *abhāvi* "it was caused to be," *abhāvishātām* or *abhāvayishātām* "the two were caused to be," *bubhūshyate* "it is wished to be," *bubhūshānchakre* "it was wished to be," *bubhūshitā* "it will be wished to be," *bubhūshishyate* "it will be wished to be," *bobhūyante* "it is repeatedly been," *bobhūyishyate* "it will be repeatedly been."

The vowel of the root (*shṭu* "to praise") being lengthened by No. 518, we have *stūyate viṣṇuh* "Viṣṇu is praised:"—*stāvītā* (No. 802) or *stotā* "he will be praised," *stāvishyate* or *stokhyate* "he will be praised," *astāvi* "he was praised," *astāvishātām* or *astoshātām* "the two were praised."

The verb *ṛi* "to go," substituting *guṇa* by No. 533, makes *aryate* "it is gone."

The verb *smṛi* "to remember" makes *smaryate* "it is remembered," *sasmare* "it was remembered."

These two verbs may be treated as if *chin* followed, and may

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ment *if*, because, in No. 802, the expression "in the iation" is included, (and hence the fact that they end t at the time when the augment *if* presents itself, nt their taking it). Thus *āritā* or *artā* "it will be ā or *smartā* "it will be remembered."

63, the nasal of the verb *srañs* "to fall," (which has ory *i*) being elided, we have *srasyate* "it is fallen:" rb which, like *nad* (*nadi*) "to be happy," has an he nasal is not elided, and we have *nandyate* "it is y so and so)—i. e. so and so is happy."

se of the verb *yaj* "to worship," the substitution of semi-vowel having taken place in accordance with No. having an indicatory *k*) we have *ijyate* "it is wor- and so)—i. e. so and so worships."

वि।इ।४।४४।

पो वा । तायते । तन्यते ।

—WHEN the affix YAK (No. 801) comes AFTER the extend," then long *ā* is optionally the substitute for us *tāyate* or *tanyate* "it is extended."

पापे च।३।१।इ५।

ण् न स्यात् कर्मकर्तार्यनुतापे च । अन्वत्पापापेन ।
प् । दीयते । धीयते । ददे ।

—Let not *chin* be the substitute of *chli* AFTER the suffer," when the sense is reflective, AND WHEN THE T OF EXPERIENCING REMORSE. Thus *anvātāpta pā-* se was experienced by the sinner."

ase of the verbs enumerated in No. 625, there is the f long *ī*—so that we have *dīyate* "it is given," *dhiyate* lade "it was given."

क् चिण्लतोः।७।३।३३।

युगागमश्चिणि ङिति कृति च । दायिता । दाता ।
तसीष्ट । अदायि । अदायिषाताम् । भज्यते ।

No. 806.—Let YUK be the augment OF what ends in LONG *í*, WHEN CHIN FOLLOWS, OR when a KṚIT affix (No. 329), with an indicative *ñ* or *n*. Thus (it being here optional, according to No. 802, to regard *chin* as following,) we have *dáyitá* or *dátá* “it will be given,” *dáyishishṭa* or *dástshṭa* “may it be given,” *adáyí* “it was given,” *adáyishátám* “the two were given.”

The verb *bhanj* “to break” makes *bhajyate* (No. 363) “it breaks.”

भलोय चिखि । ६४ । ३३ ॥

नलोपो वा । अभञ्जि । अभञ्जि । लभ्यते ।

No. 807.—AND OF the verb BHANJ “to break” the elision of the *n* (No. 363) is optional, WHEN CHIN FOLLOWS. Thus *abháji* or *abhanji* “it broke.”

The verb *labh* “to gain” makes *labhyate* “it is gained.”

विभ्राषा चिरसमुयोः । ७ । १ । ६६ ।

लभेर्नुम् । अलाम्भि । अलाम्भि ।

इति भावकर्मप्रक्रिया ।

No. 808.—The verb *labh* “to gain” OPTIONALLY takes the augment *num*, WHEN CHIN AND NAMUL (No. 942) FOLLOW. Thus *alambhi* or *alábhi* “it was gained.”

So much on the subject of Impersonals and Passives (—or of the “action” and the “object”).

The Reflective verb is next to be considered, where the object becomes the agent.

। कर्मकर्तृप्रक्रिया ।

यदा कर्मैव कर्तृत्येन विवक्षितं तदा सकर्मकाणामप्यकर्मकत्वात् कर्तरि भावे च लकारः ।

No. 809.—When the object itself is wished to be spoken of as the agent, then the affix *l*, even in the case of verbs that have an object (i. e. transitive verbs), stands for the agent or the action (and not for the object).

कर्मवत् कर्मणा तुल्यक्रियः । ३।१।८७।

कर्मस्यया क्रियया तुल्यक्रियः कर्ता कर्मवत् स्यात् । कार्यातिदेशो-
ऽयम् । तेन यगात्मनेपदचिणचिणवद्विदः स्युः । पच्यते फलम् ।
भिद्यते काष्ठम् । अयाचि । अभेदि । भावे । भिद्यते काष्ठेन ।

इति कर्मकर्तृप्रक्रिया ॥

No. 810.—The (*l* denoting the) agent, when the action affect-
ing the agent is SIMILAR TO THE ACTION WHICH AFFECTS THE OB-
JECT, is treated AS if it were (an *l*) denoting THE OBJECT.

This direction implies the substitution (for the operations inci-
dent to a tense-affix, or *l*, denoting an agent) of all the operations,
(which fall to be performed when the tense-affix, or *l*, denotes the
object). Hence there shall be the affixing of *yak* (No. 801), the
employment of the *ātmanepada* terminations (No. 800), the sub-
stitution of *chin* for *chī* (No. 803), and the treatment of the word
as directed in No. 802. Thus *pachyate phalam* "the fruit ripens
of itself," *bhidyate kṣāṣṭham* "the wood splits of itself," *apāchī*
(No. 803) "it ripened of itself," *abhēdi* "it split of itself." As an
example where the tense-affix denotes the action (i. e. where the
verb is impersonal), take *bhidyate kṣāṣṭhena* "it is split (of itself)
by the wood—i. e. the wood splits."

So much on the subject of Reflective verbs.

Some meanings of the Tenses, not previously specified, have
next to be considered.

। लकारार्थः ।

अभिज्ञावचने लृट् । ३।२।११२।

स्मृतिबोधिन्पुपदे भूतानद्यातने धातोर्लृट् । लङोऽपवादः । वस
निवासे । स्मरसि कृष्ण गोकुले वत्स्यामः । एवं बुध्यसे चेत्यसे
इत्यादिप्रयोगेऽपि ।

No. 811.—WHEN a word IMPLYING "RECOLLECTI
connection with it, a verb takes the affix *LRIT* (No. 440)
past signification. This sets aside *laṅ* (No. 456). The

"to dwell" is thus employed in the following example :—*smarasi kṛishṇa gokule vatsyāmah* "rememberest thou, Kṛishṇa, we were dwelling (literally—we will dwell—) at Gokula?" The construction is the same when we employ *buḍhyase* "dost thou know?"—*chodayas* "dost thou reflect?"—and the like.

न यदि । ३।२।११३।

यद्योगे उत्तं न । अभिजानासि यद्वने अभुञ्जमहि ।

No. 812.—The aforesaid (No. 811) shall NOT apply IN connection with the particle YAT. Thus *abhijánāsi yad vane abhujñmah* "thou knowest how we did eat in the forest."

यद् स्मे । ३।२।११८।

लिटोऽपवादः । यजति स्म युधिष्ठिरः ।

No. 813.—WHEN the particle SMA FOLLOWS let LAT (No. 406) be employed. This debars *liṣ* (No. 423). Thus *yajati sma yudhishtīrah* "Yudhishtīra sacrificed."

वर्तमानसामीप्ये वर्तमानवद्वा । ३।३।१३१।

वर्तमाने ये प्रत्यया उक्तास्ते वर्तमानसामीप्ये भूते भविष्यति च वा स्युः । कदागतोऽसि । अयमागच्छामि । आगमं वा । कदा गमिष्यसि । एष गच्छामि । गमिष्यामि वा ।

No. 814.—The affixes which are employed when the sense is that of PRESENT time may be OPTIONALLY IN LIKE MANNER employed, WHEN the sense is that of past or future time NOT REMOTE FROM THE PRESENT. Thus, to the question "when didst thou come?"—it may be replied either *ayam āgacchāmi* "I come now"—or *āgamam* "I have come now?"—and, to the question "when wilt thou go?"—either *esha guchchāmi* or *gamishyāmi* "I go, or I shall go, now."

ऐतुऐतुमतेर्लिङ् । ३।३।१५६।

वा स्यात् । कृष्णं नमेचेत् सुखं यायात् । कृष्णं नंस्यति चेत् सुखं यास्यति । भविष्यत्येवेष्यते । नेह । हन्तीति पलायते । विधिनिमन्त्रणेति लिङ् । विधिः प्रेरणम् । भृत्यादेर्निकृष्टस्य प्रवर्तनम् ।

केत । निमन्त्रणं नियोगकरणम् । आवश्यकं श्राद्धभोजनादौ दौहि-
देः प्रवर्तनम् । इह भुञ्जीत । आमन्त्रणं कामचारानुज्ञा ।
हासीत । अधीष्टः सत्कारपूर्वको व्यापारः । पुत्रमध्यापयेद् भवान् ।
प्रश्नः संप्रधारणम् । किं मे वेदमधीयीय उत तर्कम् । प्रार्थनं
प्रा । मे भोजनं लभेय । एवं लोढ् ।

इति सकाराद्यप्रक्रिया ॥

इति तिङन्तप्रक्रिया समाप्ता ॥

No. 815.—WHEN CONDITION AND CONSEQUENT are spoken of, *ś* (No. 459) may optionally be the affix. Thus "if he were to reverence (*namet*) Kṛishṇa, he would attain to (*yāyāt*) felicity." his does not apply to the following:—"he strikes—therefore the other flees"—for it is meant that this shall apply only to what future. As stated in No. 459, *liś* implies "commanding, directing, &c." "Commanding" means "ordering"—one's stimulating to do some low person, such as a dependent—by saying, for example, *yajeta* "let him worship." "Directing" means enjoining duty—the moving of a daughter's son, or the like, in regard to such a matter as the eating of the food prepared at an equal rite—by saying, for example, *iha bhuñjīta* "let him eat at this place." "Inviting" implies an acquiescence in one's following his inclination—as when it is said (to some one inclined to sit down somewhere) *iha āsīta* "let your honour sit down here." "Expression of wish" here implies a respectful procedure (as when one says respectfully to a teacher) *putram adhyāpaya bhavān* "let your honour teach the boy." "Enquiring" refers to the determining on the propriety or impropriety of anything—as *kiñ bho ! vedam adhiyīya uta tarkam* "how, then, pray you—shall I peruse the Veda? or shall I study logic?" "Asking for" means begging—as *bho bhojanam labheya* "O may I obtain (i. e. give me). food." In like manner is *loś* (No. 441) employed.

So much on the subject of the meanings of the tenses.

Thus is the discussion of "what ends with a tense-affix" concluded.

। छदन्ताः ।

OF WORDS ENDING IN THE AFFIXES CALLED
KRIT.

धातोः । ३ । १ । ६१ ।

आतृतीयान्तं ये प्रत्ययास्ते धातोः परे स्युः । कृदतिङिति कृत

No. 816.—As far as the end of the 3rd Lecture [reckoned from the present aphorism], the affixes treated of are to be understood as coming] AFTER some VERBAL ROOT. According to 329, the name of these affixes is *krit*.

वासरूपोऽस्त्रियाम् । ३ । १ । ६४ ।

अस्मिन् धात्वधिकारेऽसरूपोऽपवादप्रत्यय उत्सर्गस्य बाधवे स्यात् स्त्र्यधिकारोक्तं विना ।

No. 817.—In this division of the grammar, where “after verbal root” [see No. 816] is understood in every case, the affix which is [calculated] to debar a general one, NOT BEING THE SAME FORM, OPTIONALLY debar it—BUT NOT IN those cases which fall under the influence of No. 918 [for, in those cases supersession is compulsory].

इत्याः । ३ । १ । ६५ ।

शुल्लुच्चावित्यतः प्राक् कृत्यसंज्ञाः स्युः ।

No. 818.—Let the affixes treated of as far as the aphorism at No. 835 [reckoning from the present one] be called *KRITYA*.

कर्तरि छत् । ३ । ४ । ६७ ।

इति प्राप्ते ।

No. 819.—A *KRIT* affix HAS THE SENSE OF AN AGENT, the rule having presented itself [the following one modifies it].

तयोरेव छत्यल्लस्यार्थाः । ३ । ४ । ७० ।

एते भावकर्मणोरेव स्युः ।

No. 820.—The affixes called *KRITYA* (No. 818), and the *KTA* (No. 866), AND THOSE THAT HAVE THE SENSE OF *KHAL* (No. 933), may HAVE ONLY THOSE TWO senses, viz.—act and object.

तव्यत्तव्यानीयरः । ३ । १ । ८६ ।

धातेरेते स्युः । यधितव्यम् यधनीयं त्वया । मावे चोत्सर्गिक-
मेळवचनं क्लीयत्वं च । चेतव्यश्चयनीयो वा धर्मस्त्वया ।

No. 821.—Let these—viz. TAVYAT, TAVYA, AND ANÍYAR, come after some verbal root. Thus *edhitavyam* (Nos. 436 and 433) or *edhaníyarth twayá* “thou must increase.” Here the sense being that of the action itself [which is but one, and neither male nor female], there is, from the nature of the case, a singular affix, and the neuter gender is employed. [The case is otherwise with the example following—viz.] *chetavyah* or *chayaníyo dharmas-twayá* “thou must gather merit.”

केलिमर उपसंख्यानम् । पचेलिमा माषाः । पक्तव्या इत्यर्थः ।
मिदेलिमाः सरलाः । मेतव्याः । कमेष्टि प्रत्ययः ।

No. 822.—“The affix KELIMAR SHOULD BE ENUMERATED in ADDITION [to those enumerated in No. 821]. Thus *pachelimá mashaák*—that is to say, “kidney beans are to be cooked”:—*bhidelimáh saraláh* “pines are to be split.” This affix denotes the *object* [alone—and cannot be employed, like those enumerated in No. 821, to denote also the *action*].

कृत्यल्युटो बहुचम् । ३ । ३ । ११३ ।

क्वचित् प्रवृत्तिः क्वचिदप्रवृत्तिः

क्वचिद्विभाषा क्वचिदन्यदेव ।

विधेर्विधानं बहुधा समीक्ष्य

चातुर्विधं बाहुल्यं घटन्ति । १ ।

स्नात्यनेनेति स्नानीयं दूर्यम् । दीयतेऽस्मे दानीयो विप्रः ।

No. 823.—The affixes called KRITYA (No. 818) AND the affix LYT are DIVERSELY applicable. [That is to say] sometimes they are applied [where there was no express rule for their application]; sometimes they are not applied [in spite of an express rule for their application]; sometimes they are optionally employed or not; and sometimes there is some other result [licence permitted by the rule].

[According to the following verse from the grammar called the *Sārasvata*], "Seeing that the application of certain rules is various, they specify four kinds of varieties," [viz. the four above-mentioned—among which the last of the four includes all the cases not included in the other three]. For example—*śāntīyaśi chūrnam* "powder for bathing," *dāntīyo viprah* "a Brāhman to whom a donation is to be made." [In the first of these examples the "powder" is the "instrument" (expressible by the 3rd case); and in the second the Brāhman is the "recipient" (expressible by the 4th case);—so that in both cases the affix is applied without any express rule—the express rule for its application (No. 821) having reference only to "act" and "object" (No. 820)].

अपो यत् । ३ । १ । ६७ ।
चेयम् ।

No. 824.—The affix YAT comes AFTER [a root that ends in] A VOWEL. Thus *cheya* "what is to be gathered."

ईक्षति । ६ । ४ । ६५ ।

यति परे आत् ईत् स्यात् । देयम् । स्लेयम् ।

No. 825.—Let LONG *ī* be the substitute of long *ā*, WHEN the affix YAT (No. 824) FOLLOWS. Thus (*gunu* being substituted by No. 420) we have *deya* "what is to be given," *gleya* "to be exhausted."

पोरदुपधात् । ३ । १ । ६८ ।

पपर्णान्ताददुपधाद्यत् । श्यतोऽऽधादः । शय्यम् । लभ्यम् ।

No. 826.—Let the affix *yat* come AFTER a root which ends in A PALATAL PRECEDED BY SHORT A. This debars the affix *nyat* (No. 831), so that we have *śapya* "to be sworn," *labhya* "to be acquired."

एतित्तुशाखृदृजुषः दयप् । ३ । १ । १०६ ।

शभ्यः दयप् ।

No. 827.—The affix KYAP may come AFTER these roots—viz. I "to go," SHTU "to praise," ŚĀS "to govern," VRI "to choose," DRI "to respect," and JUSH "to please."

इत्स्वस्य पिति क्वति तुक् । ६ । १ । ७१ ।

इत्यः । स्तुत्यः । शासु अनुशिष्टो ।

No. 828.—Let TUK be the augment OF A SHORT vowel, WHEN A KRIT affix, WITH AN INDICATORY P, FOLLOWS. Thus *itya* "to be gone"—[from the root *i* "to go"], *stutya* "to be praised."

The verb *śās* means "to govern."

शास इदृक् इष्टोः । ६ । ४ । ३४ ।

शास उपधाया इत् स्यादङि हलादौ क्विति च । शिष्यः ।
इत्यः । आदृत्यः । जुष्यः ।

No. 829.—Let SHORT *i* be the substitute OF the penult of the root *śās* "to instruct," WHEN the affix *AN* (No. 634) FOLLOWS, OR what affix begins with A CONSONANT and has an indicatory *k* or *ṣ*. Thus [from the roots mentioned in No. 827] we may have *śishya* "to be instructed," *vritya* "to be chosen," *adṛitya* "to be honoured," *jushya* "to be served."

मृजेर्विभाषा । ३ । १ । ११३ ।

मृजेः क्यप्त्वा । मृज्यः ।

No. 830.—Let the affix *kyap* OPTIONALLY come AFTER the root *mṛj* "to cleanse." Thus *mṛjiya* "to be cleansed."

कृद्वचोऽर्थत् । ३ । १ । १२४ ।

कृवर्णान्ताद्दलन्ताच्च ग्यत् । कार्यम् । हार्यम् । धार्यम् ।

No. 831.—Let the affix *NYAT* come AFTER what ends in *ṣi* or *ṣ* or in A CONSONANT. Thus *kārya* "to be made," *hārya* "to be taken," *dhārya* "to be held."

चजोः कु विस्वस्यतोः । ७ । ३ । ५२ ।

चजोः कुत्वं स्याद्विति ग्यति च ।

No. 832.—Let there be the substitution of A GUTTURAL in the room OF CH AND of *j*, WHEN an affix with an indicatory GH follows, AND WHEN the affix *NYAT* (No. 831) FOLLOWS.

कृवेर्द्विः । ७ । २ । ११४ ।

मृजेरिदो वृद्धिः सार्वधातुकार्धधातुकयोः । मार्ग्यः ।

No. 833.—Let VRIDDHI be the substitute OF the *ik* (No. 1) of MRIJ “to cleanse,” when a *śravadhātuka* or an *ārdhadhātuka* affix follows:—(No. 420). Thus (on the option allowed by No. 830) *mārgya* (No. 832) “to be cleansed.”

भोज्यं भक्ष्ये । ७ । ३ । ६६ ।

भोग्यमन्यत् ।

इति कृत्यप्रक्रिया ॥

No. 834.—The verb *bhuj* makes BHOJYA, WHEN THE SENSE IS “TO BE EATEN,” but BHOGYA otherwise—[as when the sense is “to be enjoyed”].

So much for the management of the *prakriya* affixes.

खुल्लुचै । ३ । १ । १३३ ।

धातोरेतो स्तः । कर्तरि कृदिति कर्षथे ।

No. 835.—These two affixes, *ṇwul* AND *trich*, are placed after verbal roots. According to No. 819, they have the sense of of an “agent.”

युवोरनादौ । ७ । १ । १ ।

यु वु एतयोरनादौ स्तः । कारकः । कर्ता ।

No. 836.—In the room OF YU AND VU, there are ANA AND AKA. Thus (*ṇwul* having been added to the root *kṛi* “to make,” by No. 835; and the *ṇ* and *l* having been elided by Nos. 148, 5, and 7; and *vriddhi* being substituted according to Nos. 163 and 202, we have) *kāraka*, and (with *trich*—No. 835—) *kartṛi* “a maker.”

नन्दिग्रहिपचादिभ्यो ल्युणिन्यचः । ३ । १ । १३४ ।

नन्द्यादेर्ल्युर्ग्रह्यादेर्णिनिः पचादेरच् । नन्दयतीति नन्दनः । जनार्दनः । लवणः । ग्राही । स्थायी । मन्त्री । पचादिराकृतिगणोऽयम् ।

No. 837.—AFTER the verbs NAD (*naṭi*) “to be happy” &c., there is the affix LYU; AFTER the verbs GRAH “to take” &c., there is NINI; AND AFTER the verbs PACH “to cook” &c., there is ACH.

Thus *nand*+*lyu* [Nos. 497, 155, and 836,] *nandana* "one who delights," *janārdana* [from *jana* "mankind" and *ardana* derived in like manner from *ard* "to pain"] "Vishnu—the subduer of mankind," *lavana* "salt" [from *lū* "to cut"—where the substitution of a cerebral *ṣ* is an irregularity]. Then again *grāh*+*ṇini* (No. 36)=*grāhin* "who takes," *sthāyin* (No. 806) "who stays," and *mantrin* "who advises." The class of verbs "*paśh &c.*" is one not defined by rule—[compare No. 53].

इगुपधघाप्रोक्तिरः कः । ३ । १ । १३५ ।

ययः कः । बुधः । कुयः । चः । प्रियः । किरः ।

No. 838.—There is the affix KA AFTER THOSE verbs WHICH HAVE AN IK AS their PENULT, AND after *jñā* "to know," *prī* "to please," AND *krī* "to throw." Thus *budha* (No. 155) "who knows," *kṛīṣa* "who is thin," *jña* (No. 524) "who knows," *priya* "what pleases," *kṛim* (No. 706) "who throws."

धातव्योपसर्गे । ३ । १ । १३६ ।

प्रचः । सुप्तः ।

No. 839.—AND [*ka*—No. 838—shall come—] AFTER a verb ending in LONG *ā*, WHEN THERE IS AN UPASARGA (No. 47). Thus *prajña* "very wise," *sugla* "very weary"—[*ā* having been substituted for the *ai* of *glai* by No. 528].

गेष्टे कः । ३ । १ । १४४ ।

गेहे कर्तरि यहेः कः स्यात् । गृहम् ।

No. 840.—Let the affix KA come after the verb *grāh* "to take," WHEN the agent so expressed denotes A HOUSE. Thus *griha* (No. 675) "a house."

कर्मण्यल् । ३ । २ । १ ।

कर्मण्युपपदे धातेरल् । कुम्भं करोति कुम्भकारः ।

No. 841.—The affix AN comes after a verbal root, WHEN THE OBJECT is in composition with it. Thus *kumbha-kāra* "one who makes pots"—i. e. "a potter."

आतोऽनुपसर्गे कः । ३ । २ । ३ ।

अणोऽपवादः । गोदः । धनदः । कम्बलदः । अनुपसर्गे किम् ।
गोसंप्रदायः ।

No. 842.—The affix KA comes AFTER a verb that ends in LONG Á, WHEN there is NO UPASARGA (No. 47). This debars the *an* (No. 841)—and we have *goda* “who gives a cow,” *dhamada* “who gives wealth,” and *kambalada* “who gives a blanket.” Why “when there is no *upasarga*?” Witness *gosāṅpradāya* (No. 806) “who ceremoniously gives a cow.”

मूलविभुजादिभ्यः कः । मूलानि विभुवति मूलविभुजो रयः ।
आकृतिगणोऽयम् । महीध्रः । कुध्रः ।

No. 843.—The affix KA comes AFTER MÚLAVIBHUJ &c. Thus *mūlavibhujā* “a car (which cuts the roots—a *g.*, of the grass, &c. in its course).” This is a class of words [not enumerated under any rule, but] to be recognised by the form [see No. 53]. Thus *mahādīhira* or *kudhira* “a mountain”—“what holds the earth”—(from *dhri* “to hold”).

चरेष्टः । ३ । २ । १६ ।

अधिकरणे उपपदे । कुरुचरः ।

No. 844.—OF the verb CHAR “to go,” the affix is ṬA, when a word in composition with it is in the locative case. Thus *kuru-chara* “who goes among the Kurus.”

भिक्षासेनादायेषु च । ३ । २ । १७ ।

भिक्षाचरः । सेनाचरः । आदायेति ल्यबन्तम् । आदायचरः ।

No. 845.—AND WHEN the word in composition with it is BHIK-
SHÁ “alms,” SENÁ “an army,” AND ÁDÁYA “having taken,” (then *ṭa* is the affix after *char* “to go”). Thus *bhikṣhāchara* “a beggar”—“who goes for alms,”—*senāchara* “one who goes with the army.” The word *ādāya* ends in *lyap* (No. 941):—from it we may have *ādāyachara* “who goes after having taken.”

क्षजो हेतुताच्छील्यानुलोम्येषु । ३ । २ । २० ।

एषु दोत्येषु करोतेष्टः ।

No. 846.—The affix *fa* comes after the verb *KṚI* "to make," WHEN these senses are to be indicated—viz. CAUSE, HABIT, AND GOING WITH THE GRAIN.

अतः कृमिकंसकुम्भपाचकुशाकर्णीघनव्ययस्य । ८ ।
३।४६।

अदुतरस्यानव्ययस्य विसर्गस्य समासे नित्यं सादेशः करोत्यादिषु परेषु । यश्चकरी विद्या । श्राद्धकरः । वचनकरः ।

No. 847.—In a compound (No. 961), let *s* always be the substitute of *visarga* coming AFTER A, and NOT being part OF AN INDECLINABLE word (No. 399), WHEN *KṚI* "to make" FOLLOWS, OR *KAMI* "to desire," OR *KAṆSA* "a goblet," OR *KUMBHA* "a jar," OR *PĀTRA* "a vessel," OR *KUŚĀ* "a counter (in the shape of a piece of stick, used at sacrifices to keep count of the prayers)," OR *KARṆĪ* "the ear." Thus (as examples of the three cases under No. 846) *yakaskarī vidyā* "honourable science," *śrāddhakara* "who performs obsequies," *vachanakara* "who does what he is bid."

रजेः खश् । ३।२।२८।

ख्यन्तादेजेः खश् ।

No. 848.—The affix *KHAŚ* comes AFTER the verb *ĀJ* "to tremble," when it ends in *ṇi* (No. 747).

अवर्षिषद्जनस्य मुम् । ६।३।६७।

अहो द्विषतोऽजन्तस्य च मुमागमः खिदन्ते परे न त्वव्ययस्य । शित्वाच्छादिः । जनमेजयतीति जनमेजयः ।

No. 849.—When that which ends with an affix having an indicative *kā* follows, let *MUM* be the augment OF the words *ARUS* "a vital part," *DWISHAT* "an enemy," AND WHAT ENDS WITH A VOWEL, provided it be not an indeclinable. Since the affix *khaś* (No. 848) has an indicative *ś* (No. 418), the affixes *ap* (No. 419) &c. are here applicable. *Janamejaya* "who awes mankind"—[the name of a prince].

प्रियवसे वदः उप।३।२।३८।

प्रियंवदः । वशंवदः ।

No. 850.—The affix KHACH comes AFTER the verb VAD “to speak,” WHEN PRIYA OR VAŚA is the word in composition with it. Thus *priyavada* (No. 849) “who speaks kindly,” *vastavade* “who professes submission.”

प्रात्प्रमाने खश् च।३।२।८३।

स्वधर्मके मनने वर्तमानान्मन्यतेः सुप् खश् स्यात् । चाखिञिः ।
पण्डितमात्मानं मन्यते पण्डितमन्यः । पण्डितमानी ।

No. 851.—AND let KHAŚ come after the verb *man* “to think,” when the word in composition with it is a word with a case-affix, and WHEN it is EMPLOYED TO SIGNIFY THOUGHT WHEREOF THE OBJECT is SELF. By the “and” it is meant that the affix *nini* (No. 856) may be employed in the same sense. Thus *paṇḍitakhanyas* or *paṇḍitamāni* “who thinks himself learned.”

प्राप्तेभ्योऽपि ह्यन्ते।३।२।७५।

मनिन् ह्यनिप् घनिप् चिच् एते प्रत्यया धातोः स्युः ।

No. 852.—These affixes—viz. *manin*, *kvanip*, *vanip*, and *vich* ARE SEEN AFTER OTHER verbs ALSO [besides those ending in a :—see Pāṇini III. 2. 74].

नेचशि छति।७।२।८।

वशादेः कृत इण् । शु हिंसायाम् । सुशर्मा । प्रातरित्वा ।

No. 853.—The augment IT (No. 433) is NOT that of a *krit* affix, WHEN IT BEGINS WITH A VAŚ. The verb *śri* means “to injure.” [Adding to this the affix *manin*—No. 852—we have] *śarman* “who destroys well” [e. g. destroys sin or ignorance]. [From the verb *i* “to go,” by adding *kvanip*, we have] *prātaritvan* (No. 828) “who goes early.”

विजनेरनजातिशस्यात्।६।४।४१।

अनुनासिकस्यात् स्यात् । विजायत इति विजाया । ओष्ठ् अपनयने । अवाया । विष् । रुष् रिष् हिंसायाम् । रोद् । रेद् । सुगम् ।

No. 854.—WHEN the affixes *VIṬ* (IIL. 2. 67) AND *VAN* (No. 852) FOLLOW, let LONG *Ā* be substituted in the room OF A NASAL. Thus (from the verb *jan* "to bring forth," *viḍvan* "who brings forth," and so, from the verb *on* (*onṛi*) "to send away," *avḍvan* "who removes" (i. e. removes sin &c.). The affix *viśh* (No. 852), with the verbs *rush* and *riśh* "to injure," (*guṇa* being substituted by No. 485—and the *v* elided by 330,) gives *rośh* and *reśh* "who injures." In the same way, from *gan* "to reckon," *sugan* "who reckons well."

क्षिप् च । ३ । २ । ७६ ।

अयमपि दृश्यते । उखासत् । पर्यध्यत् । बाह्वधत् ।

No. 855.—AND this also—viz. *KWIP*—is seen [after a verb—see No. 816]. Thus [the whole affix disappearing through Nos. 155, 36, and 330,] we have *ukhāserat* (Nos. 363 and 287) "falling from the pot," *purnadhvat* "falling from the leaves," *vāhabhrat* "falling from a car."

सुष्यधातौ णिनिस्ताच्छीत्ये । ३ । २ । ७७ ।

अन्नात्यर्थे सुषि धातोर्णिनिस्ताच्छीत्ये योत्ये । उष्णभोजी ।

No. 856.—WHEN HABIT IS TO BE EXPRESSED, the affix *ṆINI* comes after a verb, PROVIDED THE WORD WITH A CASE AFFIX in composition with it DOES NOT MEAN A GENUS. Thus *uṣṇubhojin* "who eats his meal hot."

मनः । ३ । २ । ८२ ।

सुषि मन्यतेर्णिनिः स्यात् । दर्शनीयमानी ।

No. 857.—Let the affix *ṇini* come AFTER the verb *MAN* "to think," when there is a word with a case-affix in composition with it. Thus *darśanīyamānin* "who thinks himself handsome."

खित्यनव्ययस्य । ६ । ३ । ६६ ।

पूर्वपदस्य ह्रस्वः । कालिमन्या ।

No. 858.—WHEN an AFFIX WITH AN INDICATORY *KH* FOLLOWS, (the short vowel, by VI. 3. 61, is the substitute of the word in composition with the verb) PROVIDED IT IS NOT AN INDECLIN-

ABLE. Thus *kālinmanyā* (No. 849) "who fancies herself" the goddess Kālī."

करणे यजः । ३ । २ । ८५ ।

करणे उपपदे भूतार्थयजोर्णिः कर्तरि । सोमेनेष्टवान् सोमयाजी ।
अग्निष्टोमयाजी ।

No. 859.—The affix *nini* in the sense of *agent* comes AFTER the verb YAJ "to sacrifice" with the sense of past time, WHEN the word in composition is IN THE INSTRUMENTAL CASE. Thus *soma-yājīn* "who has sacrificed with the Soma juice," *agnishṭomayājīn* "who has sacrificed with a five days' series of offerings."

दृष्टेः दानिप् । ३ । २ । ८४ ।

कर्मणि भूते । पारं दृष्टवान् । पारदृष्ट्वा ।

No. 860.—The affix *KWANIP*, in the sense of *object*, comes AFTER the verb DRIŚ "to see," with a past signification. Thus *pāradṛiṣṭvan* "who has seen across."

राजनि युधिष्ठजः । ३ । २ । ८५ ।

क्षनिप् । युधिरन्तर्भावितयर्थः । राजानं योधितवान् राजयु-
ध्वा । राजकृत्वा ।

No. 861.—The affix *kwunip* comes AFTER the verbs YUDH "to fight," AND KṚI "to make," WHEN the word in composition is RÁJAN "a king." Thus *rājayudhvan* (No. 200) "who has caused the king to fight," *rājakṛitvan* (No. 828) "who has made a king."

सहै च । ३ । २ । ८६ ।

सह योधितवान् सहयुध्वा । सहकृत्वा ।

No. 862.—AND WHEN SAHA "with" is the word in composition [No. 861 applies]. Thus *sahayudhvan* "who has made to fight with," *sahakṛitvan* "who has done anything along with (another)."

सप्तम्यां जनेर्दः । ३ । २ । ८७ ।

No. 863.—WHEN the word in composition with it is IN THE LOCATIVE CASE, let the affix PA come AFTER JAN "to be produced"—[whence *jan*, by No. 267, will become *ja*].

तत्पुब्वे जति बहुलम् । ६ । ३ । १४ ।

छेरुक् । सरखिजम् । सरोजम् ।

No. 864.—WHEN a word with A KRIT affix is the last IN a compound of the kind called TATPURUSHA (No. 982), then the elision of *ñi* [the 7th case-affix of the singular—see No. 768—] need not take place—it being treated DIVERSELY [—see No. 823—] Thus *sarasiya* (No. 863) or *saroja* (No. 126) "what is produced in the lake,"—(i. e. a lotus).

उपसर्गे च संचायात् । ३ । २ । ६६ ।

प्रजा स्यात् संततो जने ।

No. 865.—AND (No. 863 shall apply) WHEN AN UPASARGA is in composition [with the verb *jan* "to be produced"], and WHEN THE SENSE is simply APPELLATIVE. Thus *prajā* (No. 1341)—of which let the sense be "a son" or "people." [The term here being simply appellative and not descriptive cannot be explained by giving the signification of its component elements:—so the author says "let the sense be" &c.]

कृत्तवत् निष्ठा । १ । १ । २६ ।

यतो निष्ठासंज्ञो स्तः ।

No. 866.—These two affixes,—viz. KTA AND KTA VATU are called NISHṬHĀ.

निष्ठा । ३ । २ । १०२ ।

भूतार्थवृत्तेर्धातोर्निष्ठा । तच्च तयोरेवेति भावकर्मणोः क्तः कर्तरि कृदिति कर्तरि क्तवतुः । ज्ञातं मया । क्षुतस्त्वया विष्णुः । विश्वं कृतवान् विष्णुः ।

No. 867.—Let NISHṬHĀ (No. 866) come after a verbal root employed with the sense of past time. Of the two [affixes called *nishṭhā*], *kta* is employed, according to No. 820, only in the sense

of the *action* and of the *object*; whilst *ktavatu*, according to No. 819, has the sense of the *agent*. Thus *snātan mayā* "I bathed" (—literally "it was bathed by me"—); *stutas tvayā Viṣṇuḥ* "Vishṇu was praised by thee," *viśvān kṛtāvaṇ viṣṇuḥ* "Vishṇu created all things."

रदाभ्यां निष्ठातो नः पूर्णस्य च दः । ८।२।४२।

रदाभ्यां परस्य निष्ठातस्य नो निष्ठापेक्षया पूर्वस्य धातोर्दस्य च ।
शृ हिंसायास् । शीर्षः । भिन्नः । छिन्नः ।

No. 868.—Let *n* be the substitute OF the *t* OF A *NISHTHÁ* (No. 866) coming AFTER *R* AND *D*, AND [let *n* be also the substitute] OF the *D* OF the root that comes BEFORE the *nishthá*. Thus, from *śrī* "to injure" [which, by Nos. 706 and 651, becomes *śrī*,] we have *śrīṇa* "injured ;" and [from *bhid* and *chhid*] *bhinna* "separated," and *chhinna* "cut."

संयोगादेरातो धातोर्यखतः । ८।२।४३।

निष्ठातस्य नः स्यात् । द्राणः । स्नानः ।

No. 869.—Let *n* be the substitute of the *t* of a *nishthá* (No. 866) coming AFTER A ROOT IN LONG *á* and BEGINNING WITH A CONJUNCT consonant CONTAINING A *YAN*. Thus [from *drai* "to sleep," which, by No. 528, becomes *drá*,] we have *dráṇa* "slept ;" and [from *glai*] *glána* "sad."

त्यादिभ्यः । ८।२।४४।

एकविंशतेर्लूजादिभ्यः प्राग्वत् । लूनः । ज्या धातुः । ग्रहियेति
संप्रसारणम् ।

No. 870.— AFTER the twenty-one roots "LÚ &c." (No. 736), let it be as above [i. e. as directed in No. 868]. Thus *lána* "cut." In the case of the root *jyá* "to decay," according to No. 675, there is the substitution of a vowel for the semi-vowel [which, by No. 283, absorbs the final].

इजः । ६।४।२।

अज्ञावयवाद्गुलः परं यत् संप्रसारणं तदन्तस्य दीर्घः । जीनः ।

No. 871.—Let the long vowel be the substitute for what ends with a vowel-substitute (No. 281) coming AFTER A CONSONANT which is part of the base. Thus *jīna* (No. 870) "decayed."

जीदितञ् । ८ । २ । ४५ ।

भुजो भुम्नः । दृषोश्च उच्चूनः ।

No. 872.—AND AFTER A ROOT THAT HAS AN INDICATORY O, [the substitute for the *t* of a *nishṭhā* is *n*]. Thus, from *bhujō* "to be crooked," *bhugna* "crooked" and from *puṣṭwi* "to increase" [with the prefix *ut*] *uchchhīna* "increased."

शुषः कः । ८ । २ । ५१ ।

निष्ठातस्य । शुष्कः ।

No. 873.—Let *k* be [the substitute for the *t* of a *nishṭhā*] AFTER the verb *śush* "to be dry." Thus *śushka* "dry."

पचो वः । ८ । २ । ५२ ।

पक्वः । चे हृष्यये ।

No. 874.—Let *v* be [the substitute for the *t* of a *nishṭhā*] AFTER the verb *pach* "to cook." Thus *pakva* "cooked."

The verb *kshai* means "to wane."

स्त्रायो मः । ८ । २ । ५३ ।

क्षामः ।

No. 875.—Let *m* be [the substitute of the *t* of a *nishṭhā*] AFTER the verb *kshai* "to waste away." Thus *kādma* (No. 528) "emaciated."

निष्ठायां षटि । ६ । ४ । ५२ ।

बेलोपः । भावितः । भावितवान् । दृष्ट हिंसायास् ।

No. 876.—WHEN A NISHṬHĀ WITH the augment IT FOLLOWS, there is elision of *ṣi* (No. 747). Thus *bhāvita* "caused to be," *bhāvitāvaṁ* "who caused to be."

The verb *dṛiā* means "to injure."

डढः द्रुजवपदोः । ७।२।२०।

स्थूले बलवति च निपात्यते ।

No. 877.—The verb *dr̥ih* "to injure" takes the anomalous form DR̥IPHA, IN THE SENSE OF THICK AND OF STRONG.

दधातेर्हिः । ७।४।४२।

तादो किति । दितम् ।

No. 878.—Of the verb DHÁ "to hold," the substitute is HI, when an affix, beginning with the letter *t* and having an indicative *k*, follows. Thus *hita* "held."

दो ददोः । ७।४।४६।

घुसंज्ञस्य दा इत्यस्य दथ तादो किति । चत्वम् । दत्तः ।

No. 879.—Let DATH be the substitute OF the DÁ called A GHU (No. 662), when an affix, beginning with the letter *t* and having an indicative *k*, follows. A *char* being substituted [for the *tā* by No. 90], we have *datta* "given."

दिटः कानच्चा । ३।२।१०६।

No. 880.—The affix KÁNACH is OPTIONALLY the substitute OF LIT (No. 423).

ककुब्ध । ३।२।१०७।

लिटः कानच्चासू वा स्तः । तद्वानावात्मनेपदम् । चक्राणः ।

No. 881.—The affix *kánach* AND KWASU are optionally the substitutes of *lit*—[see No. 372—]. According to No. 409, the affix *kánach* is *átmanepada* [and can therefore be attached to those roots only which take the *átmanepada* affixes—see No. 410]. Thus *chikráṇa* (No. 426) "did make."

म्वोच । ८।२।६५।

मान्तस्य धातोर्नस्त्वं म्वोः परतः । खगन्वान् ।

No. 882.—AND there is the substitution of *n* in the room of *a*, root that ends in *m*, WHEN *M* AND *V* FOLLOW. Thus [from the root *gam* "to go"] *jaganwas* "did go."

लटः शतृशानचावप्रथमासमानाधिकरणे । ३।२।
१२४।

अप्रथमान्तेन समानाधिकरणे लट् यतो वा स्तः । शबादिः । पचन्तं
चेचं पश्य ।

No. 883.—These two affixes ŚATRI AND ŚĀNACH are optional-
ly the substitutes OF LAT (No. 406), WHEN AGREEING WITH WHAT
ENDS NOT WITH THE FIRST case-affix. [As these affixes have an
indicatory *ś*] the affixes śap &c., (Nos. 418 and 419) are applicable.
Thus *pachantaṁ chaitraṁ paśya* "behold Chaitra who is cooking
(for another)."

आने मुक् । ७।२।८२।

अदन्ताङ्गस्य । पचमानं चेचं पश्य । लङित्यनुवर्तमाने पुनर्लङ्-
ग्रहणात् प्रथमासमानाधिकरण्येऽपि क्वचित् । सन् द्विवः ।

No. 884.—Let MUK be the augment of a base ending in *a*,
WHEN ĀNA (Nos. 883 and 409) FOLLOWS. Thus *pachamānaḥ*
chaitraṁ paśya "behold Chaitra who is cooking (for himself)."

Since the term "*la*" [in No. 883] might have been supplied
(No. 5) from No. 406 [which is the aphorism immediately pre-
ceding No. 883 in the order of the *Aṣṭādhyāyī*—it is clear that
something is intended by the double citation—and this can be
nothing else except that No. 883 may apply] sometimes even when
the word is in concord with a nominative. Thus *saṁ dvivjah*
"who is a twice-born man."

विदेः शतुर्वसुः । ७।१।३६।

वेतेः परस्य शतुर्वसुरादेशो वा । विदन् । विद्वान् ।

No. 885.—The affix VASU is optionally the substitute OF
ŚATRI (No. 883) coming AFTER the root VID "to know." Thus
vidat or *vidvās* "who knows."

तौ सत् । ३।२।१२७।

तौ शतृशानचो सत्संचो स्तः ।

No. 886.—THOSE TWO, viz. the affixes *śatṛi* and *śīmaś* (No. 883) are called SAT.

लटः खडा । ३ । ३ । १४ ।

करिष्यन्तं करिष्यमाणं पश्य ।

No. 887.—An affix called SAT (No. 886) is **OPTIONALLY** the substitute OF *LEṬ* (No. 440). Thus *karishyantaṁ* or *karishyamāṇaṁ paśya* "behold him about to make."

आ दोस्तच्छीलतद्धर्मतत्साधुकारिषु । ३ । २ । १३४ ।

क्षिपमभिव्याप्य वक्ष्यमाणास्तच्छीलादिषु कर्तृषु बोध्याः ।

No. 888.—The affixes to be enunciated, reckoning from this point AS FAR AS *KWIP* (No. 893) inclusive, are to be understood IN THE SENSE OF AGENTS "HAVING SUCH A HABIT," "HAVING SUCH AND SUCH A NATURE," AND "HAVING SKILL IN SUCH AND SUCH AN ACTION."

वृन् । ३ । २ । १३५ ।

कर्ता कटान् ।

No. 889.—The affix *TRIN* (—see No. 888). Thus *kartā kaṭān* "who makes mata."

अत्यभिखकुट्टुलुण्टवृत्तः वाकन् । ३ । २ । १५५ ।

No. 890.—The affix *SHĀKAN* comes AFTER *JALP* "to talk idly," *BHIKSH* "to seek alms," *KUTṬ* "to cut," *LUNṬH* "to steal," AND *VṚṬ* "to serve."

पः प्रत्ययस्य । १ । ३ । ६ ।

प्रत्ययस्यादिः ष इत्संज्ञः स्यात् । जल्पाकः । वराकः ।

No. 891.—Let the letter *SH* being the initial OF AN AFFIX be indicatory. Thus *jalpāka* (No. 890) "a babbler," *varāka* "pitiable."

सनाशंसभिख उः । ३ । २ । १६८ ।

चिकीर्षुः । आशंसुः । भिखुः ।

No. 892.—The affix U comes AFTER [roots that have taken] the affix SAN (No. 752), AND ĀSASI "to wish," AND BHIKSH "to beg." Thus *chikīrshu* (No. 753) "desirous of doing" *āsansu* "desirous," *bhikshu* "a beggar."

आजभासधुर्विद्युतोर्जिपृजुग्रावस्तुवः क्षिप् । ३।२।१७७।
विधाद् । भाः ।

No. 893.—The affix KWIP (see No. 888) comes AFTER the verbs *BHRĀJ* "to shine," *BHĀS* "to shine," *DHURV* "to injure," *DYUT* "to shine," *ŪRJ* "to be strong," *PRĪ* "to fill," *JU* "to move rapidly," AND *SHṬU* "to praise" when it is PRECEDED BY the word *GRĀVAN* "a stone." Thus *vibhrāj* "splendid," *bhās* "light."

राज्ञोपः । ६।४।२१।

रेफाच्छुलोपः ह्यो मलादौ वृद्धिर्न च । धूः । विद्युत् । कर्ष ।
पूः । दृशियह्नस्यापकर्षोऽज्जवतेर्दीर्घः । जूः । ग्रावस्तुत् ।

No. 894.—AFTER the letter R, let there be ELISION of the letters *ch* and *v*, when *kwi* (i. e. *kwip*—No. 893) follows, or an affix beginning with a *jhal* and having an indicative *k* or *ñ*. Thus [from *dhurv* we have] *dhur* "who injures," and so *vidyut* "lightning," *ūrṅ* "strength," and *prēr* "what fills."

In the case of *jū* "swift," (according to the opinion of the *Mahābhāṣya*) a long vowel is the substitute of *ju* "to move rapidly," in consequence of the "attraction" of the expression "being seen" in No. 852 (which, *Patanjali* holds, is wide enough to provide for all that the supplementary rule of *Kātyāyana*, No. 895, refers to). [In the word] *grāvastut* "a stone-worshipper" (the *t* comes from No. 828).

क्षिप्वक्षिप्वायतस्तुवटप्रजुयीषां दीर्घोऽचंप्रसारणं च । वतीति वाञ् ।

No. 895.—"WHEN KWIP follows, THE LONG vowel is the substitute OF VACH "to speak," PRACHCHH "to ask," ĀYATA-STU "to praise long," KATĀ-FRU "to move through a mat," JU "to move rapidly," AND ŚRĪ "to serve," AND there is NO SUBSTITUTION OF A

VOWEL for the semi-vowel (by No. 675)." Thus *vāk* "the voice" (the organ which speaks).

ह्रस्वः श्रुतनुनासिके च । ६ । ४ । १६ ।

सतुल्यस्य ह्रस्वस्य वस्य च क्रमात् शु ऊट् एतावादेशो स्तः ह्रस्वः
अनुनासिकादौ भलादौ कृति च । पृच्छतीति प्राट् । आयतं स्तो-
ति । आयतस्तः । कटं प्रवते कटप्रः । जूहति । श्रयति हरिं श्रीः ।

No. 896.—AND OF CHH with *tuk* (No. 120) AND OF V, respectively, *ś* AND *ūṭh* are the substitutes, WHEN *kwi* follows, or A NASAL, or what, beginning with a *jhal*, has an indicative *k* or *ś*. Thus, from *prichchhati* "he asks," *prāt* (Nos. 165 and 334) "who asks," *āyatastū* "who praises long," *kuṭapru* "a worm" (which gets through mats); the word *jū* has been mentioned (under No. 894); *śrī* "the goddess Lakshmi" (who serves Hari).

दानीशसयुजलुतुदसिसिचमिपतदशनहः करणे ।
३ । २ । १८२ ।

दावादेः घृन् स्यात् करणेऽर्थे । दात्यनेन दाचम् ।

No. 897.—Let the affix *shṭran*, WITH THE SENSE OF INSTRUMENT, come AFTER the verbs *DĀP* "to cut," *ñī* "to lead," *śās* "to hurt," *YU* "to join," *YUJ* "to join," *SHṬU* "to praise," *TUD* "to inflict pain," *SHI* "to bind," *SHICH* "to sprinkle," *MIH* "to urinate," *PAT* "to fall," *DĀŚ* "to bite," AND *NAH* "to bind." Thus *dātṛa* "that with which one cuts" (e. g. a sickle).

तितुचतपसिसुसरकसेषु च । ७ । २ । ६ ।

एषां दवानामिण् । शस्त्रम् । योचम् । योक्रम् । स्तोचम् ।
तोचम् । सेचम् । सेक्रम् । मेक्रम् । पचम् । दंष्ट्रा । नद्धी ।

No. 898.—AND the augment *if* (No. 433) is not that of these ten affixes viz. *TI* (i. e. *ktin* or *ktich*), *TUN*, *SHṬRAN*, *TAN*, *KTHAN*, *KSI*, *SUCH*, *SARAN*, *KAN*, AND *SA*. Thus *śastra* (No. 897) "a weapon," *yotra* "the tie that fastens the yoke," *yoktra* "the tie of the yoke," *stotra* "a panegyric," *tottra* "a goad," *setra* "a ligament," *sektra* "a sprinkling vessel," *medhṛa* "the penis," *pattra* "a vehi-

cle," *dañśhṛd* (No. 334) "a large tooth," *naddhrī* (Nos. 389 and 586) "a thong."

अतिबुधूद्वखनसहचर इचः । ३।२।१८४।

चरिचम् । सविचम् । धविचम् । सविचम् । खनिचम् । सहचिचम् ।
चरिचम् ।

No. 899.—Let the affix *ITRA* come AFTER the verbs *ṛi* "to go," *lú* "to cut," *dhú* "to shake," *shú* "to bring forth," *khān* "to dig," *shah* "to bear," AND *char* "to go." Thus *aritra* "a rudder," *lavitra* "a sickle," *dhavitra* "a fan" *savitra* "cause of production," *khavitra* "a spade," *sahitra* "patience," *charitra* "instituted observance," or "a narrative."

पुवः संघायाम् । ३।२।१८५।

पविचम् ।

No. 900.—[The affix *itra* comes] AFTER the verb *pú* "to purify," WHEN THE SENSE IS simply APPELLATIVE [and not descriptive]. Thus *pavitra* "the sacrificial thread."

। अथोखादयः ।

Now of the affixes "uṇ, &c."

कृयापाजिमिस्वदिसाध्यशुभ्य उण् । करोतीति कारुः । वायुः ।
पायुर्गुदम् । वायुरोषधम् । मायुः पित्तम् । स्वादुः । साधोति पर-
कार्यमिति साधुः । आशु शीघ्रम् ।

No. 901.—Let the affix *UṆ* come AFTER the verbs *kṛi* "to make," *vá* "to blow," *pá* "to drink," *ji* "to overcome," *mi* "to scatter," *shwad* "to be pleasant to the taste," *sádh* "to accomplish," AND *ás* "to pervade." Thus *káru* "an artisan," *váyu* "the wind," *páyu* "the organ of excretion," *jáyu* "a drug" (which "overcomes disease"), *máyu* "the bile," *suddu* "sweet," *sádku* "who accomplishes the object of another"—hence "virtuous," *áku* "quickly."

उखादयो बहुलम् । ३।३।१।

एते वर्तमाने संज्ञायां च बहुलं स्युः । केचिदविहिता अप्युह्याः ।

संज्ञासु धातुसुपाणि प्रत्ययाश्च ततः परे ।

कार्याद्विद्यादनूयन्धमेतच्चास्त्रमुयादिषु ॥

No. 902.—Let these affixes—viz. UN, &c., with the force of the present [i. e. implying neither past time nor future], and with a sense simply appellative [and not descriptive], be attached DIVERSELY [—see No. 823—]. Some affixes, though there be no express injunction regarding them, are to be inferred to belong to this class. The maxim in regard to the affixes “un, &c.” is this—that “when, in appellatives, we find the forms of verbal roots and affixes coming after them,—then one may know, from the result [as presented in the word], what are the indicatory letters [which the affix must have possessed in order to produce the result].”

तुमुन्तुतौ क्रियायां क्रियार्थायाम् । ३ । ३ । १० ।

क्रियार्थायां क्रियायामुपपदे भविष्यत्यर्थे धातोरेतौ स्तः । मान्त-
त्वादव्ययत्वम् । कृष्यं द्रष्टुं याति । कृष्यं दर्शको याति ।

No. 903.—These two affixes—viz. TUMUN AND N̄WUL are placed after a verbal root, with the force of the future, WHEN the word in construction therewith is another VERB [denoting an action performed] FOR THE SAKE OF THE [future] ACTION. What ends in *tumun*, since it ends in *m*, is indeclinable, according to No. 400. Thus *krishṇaṁ drashṭuṁ yāti* or *krishṇaṁ darśako yāti*, “he goes to see [—i. e. goes for the sake of seeing—] *Krishṇa*.”

कालसमयवेलासु तुमुन् । ३ । ३ । १६७ ।

कालः समयो वेला वा भोक्तम् ।

No. 904.—The affix TUMUN may be applied, WHEN the word in construction is [not a verb—see No. 903—but] KĀLA, SAMAYA, OR VELĀ, “time.” Thus *kālo bhoktum*, or *samayo bhoktum*, or *velā bhoktum*, “time to eat”—or “time for eating.”

भावे । ३ । ३ । १८ ।

सिद्धावस्थापने धात्वर्थे वाच्ये धातौर्धञ् । पाठः ।

No. 905.—The affix *ghan* comes after a root, WHEN THE SENSE OF THE ROOT is denoted as having attained to the completed state. Thus *pāka* (Nos. 489 and 832) "maturity."

घर्तृरि च कारके संज्ञायाम् । ३ । ३ । १६ ।

कर्तृभिन्ने कारके घञ् ।

No. 906.—AND the affix *ghan* [comes after a root], WHEN THE SENSE IS that of an APPELLATIVE—THE WORD being RELATED [to the verb from which its name is deduced—see No. 945—] but NOT as AGENT.

घञि च भावहरणयोः । ६ । ४ । २७ ।

रङ्गेर्नलोपः स्यात् । रागः । अनयोः किम् । रङ्गत्यस्मिन्निति रङ्गः ।

No. 907.—AND WHEN *GHAN* (No. 906) FOLLOWS, IN THE SENSE OF STATE OR INSTRUMENT, there is elision of the *n* of the root *rañj* "to colour." Thus *rāga* "passion" (—the instrument by which objects are coloured). Why in these two senses? Witness *raṅga* "a theatre"—the place in which the passions [are addressed].

निवासपितिशरीरोपसमाधानेष्वादेशे कः । ३ । ३ । ४१ ।

एषु चिन्तेर्घञ् षादेशश्च कः । उपसमाधानं राशीकरणम् । निवायः । क्षायः । गोमयनिकायः ।

No. 908.—The affix *ghan* comes after the root *chi* "to gather," AND *K* IS the substitute OF THE INITIAL [*ch*], IN THESE SENSES—viz.—a DWELLING, a FUNERAL PILE, THE BODY, AND COLLECTION. "Collection" means making a heap. Thus *nikāya* "a dwelling," *kāya* "a funeral pile" or "the body," *gomayanikāya* "a heap of cow-dung."

यरच् । ३ । ३ । ५६ ।

इवयान्तात् । जयः । जयः ।

No. 909.—AFTER a root ending in *i* or *ī*, there is the affix *ACH*. Thus *chaya* "gathering," *jaya* "victory."

चुदोरप् । ३ । ३ । ५७ ।

रुद्व्यन्तादुष्यन्ताच्चाप् । करः । गरः । यवः । स्तवः । लवः ।

पवः ।

No. 910.—AFTER a root ending in *ṛi*, OR in *u* or *ū*, there is the affix *AP*. Thus [from *kṛi* "to scatter"] *kara* "scattering," from *grī* "to swallow"] *gara* "poison," [from *yu* "to join"] *yava* "barley," (from *shṭu* "to praise") *stuva* "praise," (from *lā* "to cut") *lava* "reaping," (from *pū* to "purify") *pava* "winnowing (corn)."

घञर्थे रुविधानम् । प्रस्थः । विघ्नः ।

No. 911.—"WHEN THE SENSE IS THAT OF *GHAN* (Nos. 903, &c.) the affix *KA* IS DIRECTED to be employed." Thus *prastha* (No. 524) "a certain measure," *vighna* (Nos. 540 and 314) "an obstacle."

चितः क्षिः । ३ । ३ । ८ ।

No. 912.—The affix *KTRI* comes AFTER THAT verb WHICH HAS AN INDICATORY *DU*.

क्षेमन् नित्यम् । ४ । ४ । २० ।

क्षिप्रत्ययान्तान्मन् निर्वृतेऽर्थे । पकेन निर्वृतं पक्वम् । दुष्प ।
उष्मिम् ।

No. 913.—OF the affix *KTRI* (No. 912), *MAP* is ALWAYS the augment, when the sense is that of completion. Thus *paktrim* "what is ripe," [and, from the root *ḍuvap*] *uptrima* (No. 584) "sown—(as a field)."

द्वितोऽपु । ३ । ३ । ८ ।

दुद्वेष्ट कम्पने । वेष्टुः ।

No. 914.—AFTER THAT verb WHICH HAS AN INDICATORY *U*, the affix *ATHUCH* comes. Thus, from *tuvēpri* "to tremble," *vepath* "a trembling."

यद्यथापयतविष्मच्छरद्वो नङ् । ३ । ३ । ६० ।

यच्च । याञ्ज । यत्नः । विष्णः । प्रश्नः । रक्षः ।

No. 915.—The affix **NAĀ** comes AFTER the verbs **YAJ** "to worship," **YĀCH** "to ask for," **YAT** "to strive," **VICHCHH** "to shine," **PRACHCHH** "to ask," AND **RAKSH** "to preserve." Thus *yajña* "sacrifice," *yāchñā* "solicitation," *yatna* "effort," *viśna* (VI. 4. 19.), "lustre," *praśna* "a question," *rakṣṇa* "protection."

स्वप्नो नन् । ३ । ३ । ६१ ।

स्वप्नः ।

No. 916.—The affix **NAN** comes AFTER the verb **SHWAP** "to sleep." Thus *śwapna* "a dream."

उपसर्गे घोः किः । ३ । ३ । ६२ ।

प्रधिः । उपधिः ।

No. 917.—Let the affix **KI** come AFTER A **GHU** (No. 662), WHEN AN **UPASARGA** [precedes it]. Thus [from *dhā* "to have"] *pradhī* "the periphery of a wheel," and *upadhī* "fraud."

स्त्रियां क्तिन् । ३ । ३ । ६४ ।

स्त्रीलिङ्गे भावे क्तिन् । घञोऽपवादः । कृतिः । स्तुतिः ।

No. 918.—To express the action by a word IN THE FEMININE, the affix **KTIN** is added. This supersedes *ghañ* (No. 905). Thus *stuti* "action," *stuti* "praise."

ह्रस्वादिभ्यः क्तिन् निष्ठावद्वाच्यः । तेन नत्वम् । क्रीडिष्णः । लूनिः ।

पूनिः । पूनिः ।

No. 919.—"AFTER verbs ending in **ṛī**, AND after the verbs **LŪ** "to cut," &c., the affix **KTIN** SHOULD BE DECLARED to be LIKE a **ISHTHĀ** (No. 866)." Hence (No. 868) there is the substitution of **n** for the **t** in the examples *kīṛṇi* "scattering," *lūni* "reaping," *lūni* "agitation," *pūni* "destruction."

संपदादिभ्यः क्तिप् । संपत् । विपत् । आपत् । क्तिन्नपीष्यते ।

संपत्तिः । विपत्तिः । आपत्तिः ।

No. 920.—"The affix **KWIP** comes AFTER **SANPAT** [i.e. after the verb **pad** "to go" with the prefix **san**] &c." Thus *śanpat* "pros-

perity," *vipat* "calamity," *āpat* "calamity." The affix *ktin* also is wished in this case, by *Patañjali*. Thus *sahpatti*, *vipatti*, *āpatti*.

जतियूतिजूतिसातिहेतिकीतयश्च । ३ । ३ । ८७ ।

एते निपात्यन्ते ।

No. 921.—AND these words—viz. *ŪTI* "preserving, sport," *YŪTI* "joining," *JŪTI* "velocity," *SĀTI* "destruction," *HETI* "a weapon," AND *KĪRTI* "fame," are anomalous forms.

ज्वरत्वरस्त्रिव्यविमवामुपधायाश्च । ६ । ४ । २० ।

एषामुपधावकारयोद्धृ अनुनासिके क्त्वा क्लृप्तौ कृद्धिति च ।

जतिः । द्विष् । दूः । तूः । मूः । ऊः । मूः ।

No. 922.—When an affix beginning with a nasal, or *kwi* (i. e. *kwip*), or one beginning with a *jhal* and having an indicative *k* or *n*, follows, then *ūṣh* is substituted in the room OF THE PENULTIMATE letter AND of the *v* of these words—viz. *JWAR* "to have fever," *TWAR* "to hasten," *SRIV* "to go," *AV* "to protect," AND *MAV* "to blind." Thus *ūti* "preserving," and, with the affix *kwip*, *jūr* "one who has fever," *tūr* "one who is quick," *srā* "a sacrificial ladle," *ū* "a protector," *mū* "one who binds."

इच्छा । ३ । ३ । १०१ ।

इषेर्निपातोऽयम् ।

No. 923.—The form *ICHCHHĀ* "desire," from *iśh* "to wish," is irregular.

अ प्रत्ययात् । ३ । ३ । १०२ ।

प्रत्ययान्तेभ्यः स्त्रियामकारः प्रत्ययः स्यात् । चिकीर्षा । पुष्काम्या ।

No. 924.—AFTER verbs that end in AN AFFIX, let there be the affix *A*, the word being feminine.

Thus [after *kṛi*, by No. 756, has become *chikīrsha* "to wish to do," the affix *a* is added by this rule, and elided by No. 503, and then the feminine termination *āp* (No. 1341) presents itself, so

that we have] *chikirshá* "the desire to do," *putrakámyá* (No. 772) "desire of a son."

गुरोच इक्षः । ३ । ३ । १०३ ।

गुरुमतो हलन्तात् स्त्रियामः प्रत्ययः । ईहा ।

No. 925.—AND let the affix *a* come AFTER THAT verb WHICH HAS A HEAVY vowel (No. 484) AND ends in A CONSONANT, when the word [to be formed] is feminine. Thus (—see No. 924—) *ihá* "effort."

आसन्नयो युच् । ३ । ३ । १०७ ।

कारस्यापवादः । कारणा । हारणा ।

No. 926.—AFTER verbs ending in *NI* (No. 747) AND AFTER *ÁS* "to sit," AND *SRANTH* "to loose," there is the affix *YUCH*—to the exclusion of *a* (Nos. 924 and 925). Thus *káraná* (No. 836) "the causing to do," *háraná* "the causing to take."

नपुंसके भावे क्तः । ३ । ३ । ११४ ।

No. 927.—The affix *KTA* is added, WHEN THE ACTION is expressed—the word being IN THE NEUTER.

ल्युट् च । ३ । ३ । ११५ ।

हसितम् । हसनम् ।

No. 928.—AND the affix *LYUT* [is added under the circumstances stated in No. 927]. Thus *hasitam* or *hasanam* (No. 836) "laughter."

पुंसि सञ्चायां घः प्रायेण । ३ । ३ । ११८ ।

No. 929.—The affix *GHA* is added, WHEN the word is [to be] AN APPELLATIVE, [the word being] GENERALLY IN THE MASCULINE.

आदेर्घेष्वपसर्गस्य । ६ । ४ । ८६ ।

दिप्रभृत्युपसर्गहीनस्य आदेर्घस्यो घे । दन्तच्छदः । आनुर्वन्त्यस्मिन्नित्याक्षरः ।

No. 930.—WHEN the affix GHA FOLLOWS, a short vowel is substituted in the room of *chhad* "to cover" [in its form—No. 741—CHHÁDI] when DESTITUTE OF TWO OR MORE UPASARGAS. Thus *dantachchhada* "the lip" [—that by which the teeth are covered]. The word *ákara* "a mine" [is derived from *kṛi* "to do"—No. 929]. A mine is so named because men "work (*ákṛvanti*) in it."

अवे तृलोर्ध्व । ३ । ३ । १२० ।

अवतारः । अवस्तारो अवनिष्ठा ।

No. 931.—WHEN there is the *upasarga* AVA, the affix GRAH comes AFTER the verbs TRÍ "to cross" AND STRÍ "to spread." Thus *avatára* "the descent (or incarnation) of a deity," *avastára* "a screen round a tent."

एवञ्च । ३ । ३ । १२१ ।

हलन्तादघञ् । घापवादः । रमन्ते योगिनोऽस्मिन्निति रामः ।

अपमृज्यतेऽग्नेन व्याध्यादिरित्यपामार्गः ।

No. 932.—AND AFTER a verb ending in a CONSONANT, there is *ghan* to the exclusion of *gha* (No. 929). Thus [from *ram* "to sport"] *rāma* "Rāma"—i. e. in whom the devout delight; *apámārga* "that [plant] by which disease or the like is cleared away."

ईषदुःसुषु लप्ताल्लप्तायेषु खल् । ३ । ३ । १२६ ।

एषु दुःखदुःखार्थेषूपपदेषु खल् । तयोरेवेति भावे कर्मणि च ।

कृच्छ्रे । दुष्कारः कटो भवता । अकृच्छ्रे । ईषत्करः । सुकरः ।

No. 933.—The affix KHAL is added to a verb, when ÍSHAD AND DUR AND SU are combined with it IN THE SENSE OF UNPLEASANTLY OR PLEASANTLY. According to No. 820, this affix appears only when the sense is that of the *action* or the *object*. Thus—in the sense of unpleasantly—*dushkarakah* (VIII. 3. 41.) *kafo bhavati* "a mat is difficult for your honour to make ;" and in the sense of pleasantly—*ishatkara* "that which is made by little at a time," *sukara* "what is made with ease."

घातो युक् । ३ । ३ । १२८ ।

दुष्पानः । सुपानः ।

No. 934.—AFTER a verb ending in LONG Ā, there is the affix YUCH, to the exclusion of *khal* (No. 933). Thus *śhatpānah* (No. 836) *soma bhavati* "the Soma-juice is to be drunk by you, Sir, by little at a time," *dushpāna* "difficult to be drunk," *supāna* "easy to be drunk."

अलंख्योः प्रतिषेधयोः माचां क्त्वा । ३।४।१८।

प्रतिषेधार्थयोरलंख्योरुपपदयोः क्त्वा । दो दद्धोः । अत्र दत्त्वा ।
घुमास्येतीत्वम् । पीत्वा खलु । अलंख्योः किम् । मा कार्षीत् ।
प्रतिषेधयोः किम् । अलंकारः ।

No. 935.—According to the practice OF THE ANCIENTS, the affix KTWĀ comes after a verb, WHEN there are in combination with it ALAṆ AND KHALU IN THE SENSE OF PROHIBITION: Thus, from *dā* "to give," which, by No. 879, substitutes *dath*, we have *alan-datwā* "do not give" and, from *pā* "to drink," which, by No. 625, substitutes long ī, we have *pītwā khalu* "do not drink." Why do we say "when there are *alan* and *khalu*?" Witness *mā kārṣīti* (Nos. 469 and 475) "let him not do." Why do we say "in the sense of prohibition?" Witness *alanikāra* "decoration."

समानकर्तृकयोः पूर्वकाद्ये । ३।४।२१।

समानकर्तृकयोर्धात्वर्थयोः पूर्वकाले विद्यमानाद्वातोः क्त्वा । क्त्वात्वा
व्रजति । द्वित्वमन्तरम् । भुक्त्वा पीत्वा व्रजति ।

No. 936.—WHEN THE actions signified by TWO verbs HAVE THE SAME AGENT, the affix *ktwā* comes after that verb which is concerned ABOUT A TIME ANTERIOR to that of the other. Thus *snātwā vrajati* "having bathed, he goes"—[i. e. he first bathes, and afterwards goes]. The rule is not confined to the case of two verbs—thus *bhuktwā pītwā vrajati* "having eaten and having drunk, he goes."

न क्त्वा सेट् । १।२।१८।

सेट् क्त्वा क्तिन्न स्यात् । शयित्वा । सेट् किम् । कृत्वा ।

No. 937.—Let the affix *ktwá*, when WITH the augment *it*, be as if it had NOT an indicatory *k*—[i. e. there shall be the substitution of *guna* in spite of No. 467]. Thus [from *ś* “to sleep”] *śayitwá* “having slept.” Why do we say “when with the augment *it*?” Witness *kṛitwá* “having done”—[where the augment *it*—see No. 510—does not appear, and there is no substitution of *guna*.]

रवो व्युपधादृजादेः संख । १ । २ । २६ ।

इवर्णोवर्णोपधादृलादे रलन्तात् परो क्वासने सेटो वा क्तितो स्तः ।
द्युतित्वा । द्योतित्वा । लिखित्वा । लेखित्वा । व्युपधात् किम् ।
वर्तित्वा । रलः किम् । सेवित्वा । हलादेः किम् । यषित्वा ।
षेद किम् । भुङ्क्ता ।

No. 938.—The affixes *ktwá* AND *san*, having the augment *it*, are optionally regarded as possessing an indicatory *k*, when they come AFTER THAT verb WHICH HAS *i*, *f*, *u*, OR *ú*, AS ITS PENULT, WHICH BEGINS WITH A CONSONANT, AND ends with A RAL [i. e. any consonant but *y* or *v*]. Thus *dyutitwá* or *dyotitwá* “having shone,” *likhitwá* or *lekhitwá* “having written.” Why do we say “which has *u* or *i* as its penult?” Witness *vartitwá* “having remained” [where the substitution of *guna*, through No. 937, is compulsory]. Why after that which “ends with a *ral*?” Witness *sevítwá* “having served” [where the root ends with *v*, which is not a *ral*]. Why after that “which begins with a consonant?” Witness *eshítwá* “having gone.” Why “having the augment *it*?” Witness *bhuktítwá* “having eaten”—[where, through the absence of the augment, the case does not come within the scope of No. 937].

उदितो वा । ७ । २ । ५६ ।

उदितः परस्य क्वा इद्धा । शमित्वा । शान्त्वा । देवित्वा ।
द्युत्वा । दधातेर्हिः । द्वित्वा ।

No. 939.—Of *ktwá* coming AFTER THAT root WHICH HAS AN INDICATORY *u*, *it* is OPTIONALLY the augment. Thus [from *śam* “to be tranquil”] *śamítwá* or *śántwá* (No. 775) “having been

tranquil," [from *divu* "to play"] *devitvā* (No. 937) or *dyāitvā* (VL 4. 19.) "having played." The verb *dhā* "to hold" substitutes (by No. 878) *hi*, giving *hītvā* "having held."

अहातेयं हि । ७ । ४ । ४३ ।

हित्वा । हाहस्तु हात्वा ।

No. 940.—AND OF the verb *hā* "to abandon," the substitute is *hi*—[see No. 878]. Thus *hītvā* "having abandoned." But [when *ktvā* comes] after *hā* "to go," we have *hātuvā* "having gone."

समासेऽनन्पूर्वे ङो व्यप् । ७ । १ । ३७ ।

अव्ययपूर्वपदेऽनन्समासे ङो ल्यबादेयः । तुक् । प्रकृत्य ।
अनन् किम् । अकृत्वा । अव्ययपूर्वपदे किम् । परमकृत्वा ।

No. 941.—WHEN the word is A COMPOUND, THE FIRST MEMBER OF WHICH IS an indeclinable but NOT *nan*, then *LYAP* is substituted in the room OF *KTWĀ*. Thus [when *kṛi* "to make" is compounded with *pra*—No. 48—*lyap* is substituted for *ktvā*; and, as it succeeds—see No. 163—to the possession of the indicatory *k*, we have—from No. 828—the augment] *tuk*—and so *prakṛitya* "having commenced making." Why do we say "but not *nan*?" Witness *akṛitvā* "not having made." Why do we say "the first member of which is an indeclinable"? Witness *paramakṛitvā* "having made permanent."

आभीक्ष्ये खलु च । ३ । ४ । २२ ।

आभीक्ष्ये दोत्ये पूर्वदिपये यमुलं क्वा च ।

No. 942.—WHEN REITERATION is to be expressed, both *ktvā* AND *ṆAMUL* [are admissible] in the case of an action's being antecedent [to another action—see No. 936.]

नित्यवीप्सयोः । ८ । १ । ४ ।

आभीक्ष्ये वीप्सायां च दोत्ये पदस्य द्वित्वं स्यात् । आभीक्ष्यं
तिष्ठन्तेष्वव्ययसंज्ञेषु कृदन्तेषु च । स्मारं स्मारं नमति शिवम् ।
स्मृत्वा स्मृत्वा । पायं पायम् । भोषं भोषम् । भावं भावम् ।

No. 943.—WHEN CONTINUALNESS AND SUCCESSION are to be expressed, let the word be doubled. There may be reiteration in the case of words ending with tense-affixes, and of those ending with *kṛit* affixes which (—see No. 400—) are termed indeclinables. Thus *smāraṇ smāraṇ* (No. 942) *namati śivam* “having repeatedly remembered Śiva, he bends,” *smṛitvā smṛitvā* “having repeatedly remembered,” *pāyaṇ pāyam* “having drunk repeatedly,” *bhojaṇ bhojam* “having eaten repeatedly,” *śṛāvāṇ śṛāvum* “having heard repeatedly.”

अन्यथैवं कथमित्यंशु सिद्धाप्रयोगश्चेत् । ३ । ४ । २७ ।

एषु कृजो यन्तुल स्यात् सिद्धोऽप्रयोगो यस्यैवं भूतश्चेत् कृच् ।
व्यर्थत्वात् प्रयोगानर्ह इत्यर्थः । अन्यथाकारम् । एवंकारम् ।
कथंकारम् । इत्थंकारं भुङ्क्ते । सिद्धेति क्षिप् । शिरोऽन्यथा कृत्वा
भुङ्क्ते ।

इति छदन्तप्रक्रिया ।

No. 944.—WHEN the words ANYATHĀ “otherwise,” EVAM “so,” KATHAM “how?” AND ITTHAM “thus,” are compounded with the verb, then let *namul* come after *kṛiṇ* “to make,” IF it be such that ITS OMISSION WOULD BE UNOBJECTIONABLE—that is to say, when, in consequence of the non-significance of the *kṛiṇ*, it is not worth employing. Thus *anyathākāram*, *evamkāram*, or *kathamkāram*, or *itthamkāraṇ bhūṅkte*—“he eats otherwise—he eats so—how does he eat?—he eats thus,” Why do we say “if its omission would be unobjectionable?” Witness *śiro'nyathā kṛitvā bhūṅkte* “he eats, having turned his head aside”—[where the *kṛiṇ* could not be spared].

So much for the treatment of words ending with the *kṛit* affixes.

। कारकम् ।

OF THE CASES.

प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा । २ ।
३ । ४ । ६ ।

नियतोपस्थितिकः प्रातिपदिकार्थः । माचशब्दस्य प्रत्येकं योगः ।
प्रातिपदिकार्थमात्रे लिङ्गमात्राद्याधिक्ये संख्यामात्रे च प्रथमा स्यात् ।
प्रातिपदिकार्थमात्रे । उच्चेः । नीचेः । कृष्णः । श्रीः । ज्ञानम् ।
लिङ्गमात्रे । तटः । तटी । तटस् । परिमाणमात्रे । द्रोणो व्रीहिः ।
वचनं संख्या । एकः । द्वे । बहवः ।

No. 945.—By "the sense of the crude-form" is meant that meaning which is constantly present [with the word]. The word "only" is to be taken in connection with each term severally [in the aphorism—the translation of which here follows—viz.]:—Let there be THE FIRST case-affix, WHERE THE SENSE IS ONLY THAT OF THE CRUDE-FORM, OR where there is the additional sense of GENDER only, OR MEASURE only, OR NUMBER only. Thus—where the sense is only that of the crude-form—*uchchaih* "aloft," *nichaih* "below," *kṛishṇah* "Kṛishṇa," *śrīh* "the goddess Lakshmi," *jñāsam* "knowledge;" where there is the additional sense of gender only—*taṭah* or *taṭi* or *taṭam* "the bank of a river;"—where there is the additional sense of measure only—*droṇo vṛīhih* "rice—a *irona* (in measure);"—"number," here means [grammatical] number—[and the reason for this being specified in the rule is this—that otherwise the word *eka* "one," would not take *au*, nor *dvi* take *au*, nor *bahu* take *jas*—for an affix is never applied in order to give a sense which is implied in the word—as *singularity* in *eka*, *duality* in *dvi*, and *plurality* in *bahu*—so we have *ekah*, "one," *dvau* "two," *bahavah* "many."

सम्बोधने च । २ । ३ । ४७ ।

प्रथमा । हे राम ।

No. 946.—AND WHEN the sense is that of ADDRESSING, the first case-affix is employed. Thus *he rāma* (No. 153) "O Rāma!"

कर्तुरीक्षिततमं कर्म । १ । ४ । ४८ ।

कर्तुः क्रिययापुमिष्टतमं कारकं कर्मसंबन्धं स्यात् ।

No. 947.—Let THAT, related to the action, WHICH IT IS INTENDED SHOULD BE MOST AFFECTED by the act OF THE AGENT, be called the OBJECT.

कर्मणि द्वितीया । २ । ३ । २ ।

अनुक्ते कर्मणि द्वितीया । हरिं भजति । अभिहिते तु कर्मदो
प्रथमा । हरिः सेव्यते । लक्ष्म्या सेवितः ।

No. 948.—WHEN THE OBJECT is not denoted [by the termination of the verb—i. e. when the verb does not agree with it], let THE SECOND case-affix be attached to the words. Thus *haris bhajati* “he worships Hari,” where, not the object of worship, but the agent is specified by the tense-affix *tip*—No. 419—]. But when the object &c. is denoted by the termination of the verb, [let the *first* case-affix be attached to the word]. Thus *haris sevya* “Hari is served,”—[where the termination of the verb—see No. 801—specifies the *object*:] and so too in *lakshmyā sevita* “served by Lakshmi.” [where—see Nos. 867 and 820—the termination specifies the *object*.]

अकथितं च । १ । ४ । ५ । १ ।

अपादानादिविशेषैरविवक्षितं कारकं कर्मसंज्ञं स्यात् ।

No. 949.—AND let THAT related to the action, WHICH IS NOT “SPOKEN OF,” [see No. 950—] as coming under any of the special relations of ‘ablation’ or the like [although it stands in such a relation to the verb, and, if so “spoken of,” must be put in the ablative or the like,] be called *object*.

दुष्ट्याच्प्रच्छदण्डरुधिप्रच्छि-

क्षिन्नशासुजिमन्यमुषाम् ।

एषाम् ।

कर्मयुक् स्यादकथितं

तथा स्यान्नीहृक्षृष्वहाम् ॥ १ ॥

गां दोग्धि पयः । बलिं याचते घसुधाम् । तण्डुलानोदनं पचति ।
गर्गान् शतं दण्डयति । घृजमवखणद्धि गाम् । माणवकं वन्यान्
पृच्छति । दृजमवचिनोति फलानि । माणवकं धर्मं हृते । शास्ति
वा । शतं जयति देवदत्तम् । सुधां क्षीरनिधिं मथ्नाति । देवदत्तं

शतं मुष्याति । याममजान् नयति । हरति कर्षति वहति वा ।
अर्थनिबन्धनेयं संज्ञा । बलिं भिक्षते वसुधाम् । माणवकं धमे
माषते । अभिधत्ते । वक्ति । इत्यादि ।

No. 950.—Let that be “not spoken of,” [as coming under the special relation of ‘ablation’ or the like—see No. 949—] which is connected with the object OF the verbs DUH “to milk,” YÁCH “to ask for,” PACH “to cook,” DAND “to fine,” RUDH “to obstruct,” PRACHCHH “to ask,” CHI “to collect,” BRÚ “to speak,” ŚÁS “to instruct,” JI “to conquer,” MANTH “to churn,” and MUSH “to steal,”—and so too of NÍ “to lead,” HĪ “to take,” KRISH “to drag,” and VAH “to carry.”

Thus—“he milks the cow (for) milk,” “he asks the earth (of) Bali,” “he cooks the raw rice (so that it becomes) boiled rice” [—of “he cooks oatmeal into porridge”—]; “he fines the Gargas a hundred (pieces of money),” “he shuts up the cow (in) the cow-pen,” “he asks the boy (which is) the road,” “he gathers fruit (from) the tree,” “he expounds virtue (to) the boy,” or “teaches him virtue,” “he wins a hundred (from) Devadatta,” “he churns out ambrosia (from) the ocean of milk,” “he steals a hundred (from) Devadatta,” “he leads the goats (to) the village,” or “takes them,” or “drags them.”

This term [viz. the term *object* as appropriated by the present rule to something other than the direct object of the verb] is one the reason for taking which is the sense of the verb—[so that the rule is not confined to the verbs above enumerated, but applies to others which have the same sense—], hence we may have *buliñ bhikshate vasudhām* “he begs (as well as *yáchatī* asks) the earth (from) Bali,” “he talks of (*bhāshate*), names (*abhidhātte*), tells of (*vakti*) virtue (to) the boy”—&c.

साधयतमं करणम् । १ । ४ । ४२ ।

क्रियासिद्धौ प्रकृष्टोपकारकं करणसंज्ञं स्यात् । स्वतन्त्र इति
कर्तृसंज्ञा ।

No. 951.—Let THAT WHICH IS ESPECIALLY AUXILIARY in the accomplishment of the action be called THE INSTRUMENT. The term “agent,” as defined at No. 745, is applied to that which is spoken of as independent.

कर्तृपरखयोस्तृतीया । २ । ३ । १८ ।

अनभिहिते कर्तरि करणे च तृतीया स्यात् । रामेण बाणेन हतो बाली ।

No. 952.—WHEN THE AGENT AND THE INSTRUMENT are not specified by the termination of the verb [i. e. when the verb is not in agreement with them—] let THE THIRD case-affix be employed. Thus “Báli was killed by Ráma with an arrow.”

कर्मणा यमभिप्रैति स संप्रदानम् । १ । ४ । ३२ ।

दानस्य कर्मणा यमभिप्रैति स संप्रदानसंज्ञः ।

No. 953.—HE WHOM ONE WISHES TO CONNECT WITH THE OBJECT of giving—[i. e. with the gift—shall] be called THE RECIPIENT.

चतुर्थी संप्रदाने । २ । ३ । १३ ।

विप्राय गां ददाति ।

No. 954.—Let THE FOURTH case-affix be employed, WHEN THE SENSE IS THAT OF THE RECIPIENT. Thus “he gives a cow to the Bráhmaṇ.”

नमःस्वस्तित्वाष्टास्वधाखंवषड्योगाश्च । २ । ३ । १६ ।

एभिर्योगे चतुर्थी । हरये नमः । प्रजाभ्यः स्वस्ति । अग्नये स्वाहा । पितृभ्यः स्वधा । अलमिति पर्याप्त्यर्थयद्दणम् । तेन देत्येभ्यो हरिरलं प्रभुः समर्थः शक्त इत्यादि ।

No. 955.—AND let the *fourth* case-affix be employed IN CONNECTION WITH [the forms of reverential address or religious invocation] NAMAS, SWASTI, SWÁHÁ, SWADHÁ; and with ALAM AND VASHAT.

Thus—"Salutation to Hari"—"Prosperity to the people"—
 "An offering to Fire"—"An offering to the manes." The word
alam is here taken in the sense of "sufficient for" or "equal to"—
 so that [the same construction is admissible with equivalent terms
 —and we may say] "Hari is enough for (*alam*), or is the master
 of (*prabhu*), or is a match for (*samartha*), or is able to overcome
 (*śakta*), the Titans."

भ्रुवमपायेऽपादानम् । १ । ४ । २४ ।

अपायो विश्लेषस्तस्मिन् साध्ये यदुच्यमवधिभूतं कारकं तद-
 पादानसंबन्धं स्यात् ।

No. 956.—WHEN there is DEPARTURE FROM A FIXED POINT,
 let it be called ABLATION. By "departure" is meant "separation."
 When this is to be expressed, let that fixed point which is the li-
 mit, denoted by a word dependent on the verb, be called (the
 limit of) ablation.

अपादाने पञ्चमी । २ । ३ । २८ ।

ग्रामादायाति । धावतोऽश्वात् पतति । इत्यादि ।

No. 957.—WHEN [the word denotes that from which there
 is] ABLATION (No. 956), let THE FIFTH case-affix be employed.
 Thus—"he comes from the village," "he falls from a galloping
 horse," &c.

षष्ठी शेषे । २ । ३ । ५० ।

कारकप्रातिपदिकार्थव्यतिरिक्तः स्वस्वामिभाषादिः शेषस्तत्र षष्ठी ।
 राज्ञः पुरुषः । कर्मोदीनामपि संबन्धमात्रविषयायां षष्ठीष्वेव । सतां
 गतम् । सर्पिषो जानीते । मातुः स्मरति । श्वेदो दक्षस्योपस्कुरुते ।
 भवे शम्भोश्चरययोः ।

No. 958.—Let THE SIXTH case-affix be employed IN THE RE-
 MAINING CASES—that is to say—where there is a sense, such as
 the relation between property and its owner, different from that
 of a word related to a verb, and from that of a crude word. Thus
 "the King's man."

[Here it may be observed that the application of the term *kāra* is not co-extensive with that of the term *case*. The *kāra*—as its etymology indicates—stands in a relation dependent on the *verb*—whereas the sixth case provides further for such a relation as that of one noun with another. With an eye to this, we have rendered *kāra* “that which is directly related to the action.”]

Moreover, when it is intended to speak only of the relation in general [and not of the special relation] of object and the like, the sixth case-affix alone is employed. Thus “the conduct of the virtuous,” “he knows clarified butter,” “he remembers his mother,” “he prepares the wood and water for an oblation,” “he adores the two feet of Śiva.”

आधारोऽधिकरणम् । १ । ४ । ४५ ।

कर्तृकर्मद्वारा तन्निष्ठक्रियाया आधारः कारकमधिकरणं स्यात् ।

No. 959.—Let that which is related to the action as THE SITE of the action, which action is located in this or that site by the agent or object, be called THE LOCATION.

[When we say “he cooks in the house,” the site is determined by the agent:—and when we say “he cooks rice in a pot,” the location is determined by the object.]

सप्तम्यधिकरणे च । २ । ३ । ३६ ।

चकाराद्वरान्तिकार्येभ्यः । ओपश्लेषिको वेषयिकोऽभिव्यापकरचे-
त्याधारस्त्रिधा । कटे आत्ने । स्थाल्यां पचति । मोक्षे इच्छास्ति ।
सर्वस्मिन्नात्मास्ति । वनस्य दूरे अन्तिके वा ।

इति विभक्त्यर्थः ।

No. 960.—AND WHEN the sense is that of LOCATION (No. 959), THE SEVENTH case-affix is employed. By the “and” it is meant that it is employed also after words meaning “far off” or “near.” A site is of three kinds—actually contiguous, figuratively objective, and co-extensive. Thus (1) “he sits on (i. e. in contact with) the mat,” or “he cooks rice in (i. e. which is actually contained within) the pot;” (2) “his desire is (bent) on salvation—(i.

a. is figuratively wrapt up in it as its object); (3) "Soul is in all" (i. e. is co-extensive with the universe). "Far from, or near, the wood."

So much for the sense of the case-affixes.

। समासः ।

OF COMPOUND WORDS.

समासः पञ्चधा ।

तत्र समसर्गं समासः । स च विशेषसंज्ञाविनिर्मुक्तः केवलसमासः प्रथमः । प्रायेण पूर्वपदार्थप्रधानोऽव्ययीभावो द्वितीयः । प्रायेणोत्तरपदार्थप्रधानस्तत्पुरुषस्तृतीयः । तत्पुरुषभेदः कर्मधारयः । कर्मधारयभेदो द्विगुः । प्रायेणान्यपदार्थप्रधानो बहुव्रीहिरचतुर्थः । प्रायेणोभयपदार्थप्रधानो द्वन्द्वः पञ्चमः ।

No. 961.—COMPOUNDS ARE OF FIVE KINDS. Here a compound means an aggregation. That which is destitute of any peculiar name, being "merely a compound," is the 1st kind. That called *Avyayibhāva* (No. 966)—in which, for the most part, the sense of the first of its elements is the main one (or the independent one on which the other depends), is the 2nd kind. That called *Tatpuruṣa* (No. 982)—in which, for the most part, the sense of the last of its elements is the main one, is the 3rd kind. A subdivision of the *Tatpuruṣa* class is called *Karmadhāraya* (No. 1002.) A subdivision of the *Karmadhāraya* class is called *Dvigu* (No. 983). That called *Bahuvrīhi* (No. 1034)—in respect whereof, for the most part, the sense of a different word is the main one (to which the sense of the compound epithet is subordinate) is the 4th kind. That called *Dvandva* (No. 1054)—in which, for the most part, the sense of both the one and the other of its elements is a main one—(neither being subordinate to the other), is the 5th kind.

समर्थः पदविधिः । २ । १ । १ ।

पदसंयन्त्री यो विधिः स समर्थान्वितो बोध्यः ।

No. 962.—A RULE WHICH RELATES TO complete WORDS [—and not to the roots and affixes out of which the words are constructed—] is to be understood to apply only TO THOSE words THE SENSES OF WHICH ARE CONNECTED. [For example—according to No. 992, one noun may combine with another which is in the genitive, so that for “a binder of books” we may substitute “a book-binder:”—but it is necessary that the two words should be in construction—for if we have the expression “ignorant of books—a binder of sheaves,” we cannot make a compound of “books” and “binder”—the word “binder” being here connected in sense, not with “books,” but with “sheaves.”]

प्राक् कडारात् समासः । २।१।३।

कडाराः कर्मधारय इत्यतः प्राक् समास इत्यधिक्रियते ।

No. 963.—The word “COMPOUND” is made the regulator of the sense [and is therefore to be understood in each aphorism] from this point AS FAR AS the aphorism “KADĀRĀH *karmadhāraye*” (II. 2. 38).

सह सुपा । २।१।४।

सुप् सुपा सह वा समस्यते । समासत्वात् प्रातिपदिकत्वेन सुपो लुक् । परार्थाभिधानं वृत्तिः । कृतद्धितसमासेकशेषसनाद्यन्तधातुरूपाः पञ्च वृत्तयः । वृत्त्यर्थावबोधकं वाक्यं विग्रहः । स च लौकिकोऽलौकिकश्चेति द्विधा । तच्च पूर्वं भूत इति लौकिकः । पूर्वं अम् भूत सु इत्यलौकिकः । भूतपूर्वः । भूतपूर्वं चरडिति निर्देशात् पूर्वनिपातः ।

No. 964.—A word ending in a case-affix may optionally be compounded WITH a word ending in A CASE-AFFIX. Since that which is a ‘compound’ is, therefore, regarded as a crude word (No. 136), there is elision of case-affixes (No. 768). The conveying an additional meaning [besides the literal meaning, or besides that which resides in the separate portions of which it may be composed] is the ‘function’ [of an expression]. There are five ‘functions’ [of five different kinds of expression]—viz. those belonging to [what

ends with] a *kṛit* affix (No. 329) or a *taddhita* affix (No. 1067),—to a 'compound' (No. 961), to a 'partial remainder' (No. 145), and to a verb that ends with *san* or the like (No. 502). An expression explanatory of the force of the 'function' is called its 'analysis' or 'solution,' and this is of two kinds—popular and technical. For example, the explanation "*pūrvāṁ bhūtaḥ*" is the popular solution, and "*pūrva + am, bhūta + su*" is the technical analysis, of the expression *bhūtapūrvāḥ* "formerly been" [which furnishes an example of the rule, No. 964, under consideration]. In this example the anomaly [—as regards placing the principal word first, instead of the secondary term—see No. 969—] of the word *pūrvā*, is in accordance with the example [of Pāṇini] in the aphorism "*bhūta-pūrvā charaṭ*" (V. 3. 53).

इवेन सह समाखे विभक्त्यलोपश्च । वागर्थो इव वागर्थोविब ।

इति केवलसमासः प्रथमः ॥

No. 965.—[A word enters into] COMPOSITION WITH IVA "like," AND there is NOT ELISION OF THE CASE-AFFIX. Thus *vāgarthādiviva* "like a word and its meaning."

So much for the first kind—that which is "merely compound."

। अव्ययीभावः ।

OF THE AVYAYIBHAVA OR INDECLINABLE COMPOUND.

अव्ययीभावः । २ । १ । ५ ।

अधिकारोऽयम् । प्राक् तत्पुरुषात् ।

No. 966.—The term AVYAYIBHĀVA—i. e. "the becoming an indeclinable"—is a regulating expression [to be understood in each aphorism] as far as No. 982.

अव्ययं विभक्तिसमीपसहविवृत्त्यर्थभावात्प्रत्ययसंप्रतिशब्दप्रादुर्भावपश्चाच्चानुपूर्वयोगपक्षसादृश्यसंप्रतिशब्दव्याप्तपक्षेण । २ । १ । ६ ।

विभक्त्यर्थादिषु वर्तमानमव्ययं सुबन्तेन सह नित्यं समस्यते ।
प्रायेणावियहो नित्यसमासः । प्रायेणास्वपदवियहो वा । विभक्तो ।
हरि डि अघि इति स्थिते ।

No. 967.—AN INDECLINABLE (No. 399) employed WITH THE SENSE OF A CASE-AFFIX, OR of NEAR TO, or PROSPERITY, or ADVERSITY, or ABSENCE OF THE THING, or DEPARTURE, or NOT NOW, or the PRODUCTION OF SOME SOUND, or AFTER, or ACCORDING TO, or ORDER OF ARRANGEMENT, or SIMULTANEOUSNESS, or LIKENESS, or POSSESSION, or TOTALITY, or TERMINATION, is invariably compounded with a word that ends with a case-affix.

For the most part, that which is invariably compound has no corresponding expression made up of separate words :—or its analysis must, for the most part, be made in other words [than those of which the compound itself consists].

[As an example of an “indeclinable” employed] with the sense of a case-affix—suppose that the case stands thus—viz. *hari + ŋi + adhi*—[where the “indeclinable” *adhi* “upon” is to be employed with the sense of the 7th case-affix *ŋi*—we look forward].

प्रथमनिर्दिष्टं समास उपसर्जनम् । १ । २ । ४३ ।

समासशस्त्रे प्रथमनिर्दिष्टमुपसर्जनं स्यात् ।

No. 968.—IN a rule enjoining COMPOSITION, let THAT WHICH IS EXHIBITED WITH THE 1ST case-affix [i. e. let the word which is exhibited in the nominative] be called the UPASARJANA or “secondary.” [Thus the *adhi*, in the example under No. 967, being an “indeclinable,” is the *upasarjana*, because the term “indeclinable,” in No. 967, is in the 1st case].

उपसर्जनं पूर्वम् । २ । २ । ३० ।

समासे उपसर्जनं प्राक् प्रयोज्यम् । इत्यधेः प्राक् प्रयोगः । सुपो लुक् । एकदेशविकृतस्यानन्यत्वात् प्रातिपदिकसंज्ञायां स्वाद्युत्पत्तिः । अव्ययीभावश्चेत्यव्ययत्वात् सुपो लुक् । अधिहरि ।

No. 969.—The UPASARJANA (No. 968) is to be placed FIRST in a compound. Hence [in the example proposed in No. 967] the

adhi [being the 'indeclinable' which is exhibited with the first case-affix in No. 967] is to be placed first—[thus *adhi + hari + fi*]. Then (No. 768) there is elision of the case-affix—[leaving *adhi + hari*]. Then, seeing that what is partially altered (No. 181) does not become something quite different,—since this [viz. the expression under consideration, after being partially altered by the elision of the case-affix,] is still called a "crude form,"—the case-affixes, *su* &c., again present themselves (—No. 140)—; and they are again, finally, elided (No. 403) in consequence of this compound's being an 'indeclinable,' according to No. 402. Thus we have *adhihari* "upon Hari."

अव्ययीभावश्च । २ । ४ । १८ ।

अयं नपुंसकं स्यात् । गाः पातीति गोपाः । तस्मिन्नित्यधिगो-
पम् ।

No. 970.—AND let AN AVYAYIBHĀVA compound be neuter. Thus, from *gopa* "one who tends cows," we have *adhigopam* (Nos. 269 and 971) "on the cowherd."

माव्ययीभावादतोऽम् त्वपञ्चम्याः । २ । ४ । ८३ ।

अदन्तादव्ययीभावात् सुपो न लुक् तस्य पञ्चमौ विना अमादेशः ।

No. 971.—There is NOT elision of the case-affix AFTER AN AVYAYIBHĀVA compound that ends IN A. In the room of it,—BUT NOT IF it is THE 5TH case-affix,—there is the substitute AM.

तृतीयासप्तम्योर्बहुलम् । २ । ४ । ८४ ।

अदन्तादव्ययीभावात् तृतीयासप्तम्योर्बहुलमभावः । उपकृष्यम् ।
उपकृष्येन । मद्राणां समृद्धिः सुमद्रम् । यवनानां व्यृद्धिर्दुयवनम् ।
मच्छिन्नाणामभावो निर्मच्छिकम् । हिमस्यात्ययोऽतिहिमम् । निद्रा
संप्रति न युज्यत इत्यतिनिद्रम् । हरिशब्दस्य प्रकाश इतिहरि ।
विश्रोः पश्चादनुविष्णु । योग्यतावीप्सापदार्थानतिवृत्तिसादृश्यानि
यथार्थाः । रूपस्य योग्यमनुरूपम् । अर्थमर्थे प्रति प्रत्यर्थम् । शक्ति-
मनतिक्रम्य यथाशक्ति ।

No. 972.—The change to *am* (No. 971) OF THE 3RD AND 7TH case-affixes coming after an *Avyayibhāva* compound that ends in *a*, occurs DIVERSELY (—see No. 823): Thus *upakṛishṇam* or *upakṛishṇena* “near to Kṛishṇa;” [and, as further examples of No. 967,] *śumadram* “well (or prosperous) with the Madras,” *duryavanam* “ill with the Yavanas,” *nirmakshikam* “free from flies,” *atihimam* “on the departure of the cold weather,” *atidṛam* “wakefully;”—i. e. sleep being *not now* engaged in;—*itihari* “the exclamation, ‘Hari’”—[thus *vaishṇavagṛihe itihari vartate* “in the house of the Vaishṇava there is the cry of ‘Hari, Hari’ ”];—*anuvishṇu* “after Vishṇu”—[i. e. following or worshipping him]. The meanings intended by the word *yathā*, [which, in the list at No. 967, has been rendered “according to,”] are ‘correspondence,’ ‘severalty’ or ‘succession,’ ‘the not passing beyond something,’ and ‘likeness.’ Thus *anurūpam* “in a corresponding manner,” *pratyartham* “according to each several object or signification,” *yathāśakti* “according to one’s ability”—[i. e. not going beyond one’s power].

अव्ययीभावे चादाये । ६ । ३ । ८१ ।

सहस्य सः स्यादव्ययीभावे न तु काले । हरेः सादृश्यं सहृदि ।
ज्येष्ठस्यानुपूर्व्येणेत्यनुज्येष्ठम् । चक्रेण युगपत् सचक्रम् । सदृशः सख्या
ससखि । क्षत्राणां संपत्तिः सक्षत्रम् । तृणमप्यपरित्यज्य सतृणमिति ।
अग्निग्रन्थपर्यन्तमधीते साम्नि ।

No. 973.—IN AN *AVYAYIBHĀVA* compound let *sa* be the substitute of *saha*, BUT NOT WHEN the word in composition means a portion of TIME. Thus *sahari* “like Hari,” then again, *anujyeshṭham* (No. 967) “in the order of seniority,” *sachakram* “simultaneously with the wheel” (—on its crushing, for example, the head of the self-immolator), *sasakhi* “like a friend,” *sakshatram* “as warriors ought,” *satṛiṇam* “even to the grass” he eats—[i. e. the whole]—not leaving even a scrap—, *sāgni* “as far as the chapter of fire [i. e. the whole Veda]”—he reads.

नदीभिश्च । २ । १ । २० ।

नदीभिः सह संख्या वा समस्यते । समाहारे चायमिष्यते ।
पञ्चगङ्गम् । द्वियमुनम् ।

No. 974.—AND WITH names of RIVERS a numeral may be compounded. It is wished [by *Putan̄jali*] that this should refer to their junction. Thus *pañcagangam* "at the meeting of the five rivers Ganges" [viz. near the Mādharāw ghāt at Benares], *dviyamunam* "at the meeting of the two Yamunas."

तद्धिताः । ४ । १ । ७६ ।

या पञ्चमसमाप्तेरधिकारोऽयम् ।

No. 975.—The expression "the affixes called TADDHITA" (i. e.—see No. 1067—"relating or belonging to that" which is primitive—) is the regulating expression [to be understood in all the aphorisms] from this point to the end of *Pāṇini's Fifth Lecture*.

अव्ययीभावे शरत्प्रभृतिभ्यः । ५ । ४ । १०७ ।

शरदादिभ्यष्टुच् स्यात् समासन्तोऽव्ययीभावे । शरदः समीपमुप-
शरदम् । प्रतिविषायम् ।

No. 976.—WHEN the compound is AN *AVYAYIBHĀVA*, let (the *taddhita*-affix—No. 975—) *ṣach* (No. 148) come AFTER the words *śARAD* &c., as the final of the compound. Thus *upāśaradam* (No. 971) "near the autumn," *prativipāsam* "along the river *Vipāsa*."

जराया जरस् च । उपजरसस् । इत्यादि ।

No. 977.—"AND *JARAS* substituted in the room OF *JARĀ* (No. 181)"—[shall come under the head of "*śarad* &c"]. Thus *upajarasam* (No. 976) "when decay is near"—&c.

अनस्य । ५ । ४ । १०८ ।

अनन्तादव्ययीभावाट्टुच् ।

No. 978.—AND AFTER that *Avyayibhāva* which ends in AN, let there be *ṣach* (No. 976).

नस्तद्धिते । ६ । ४ । १४४ ।

नान्तस्य भस्य टेलोपस्तद्धिते । उपराचम् । अध्यात्मम् ।

No. 979.—WHEN A TADDHITA-affix (No. 975) FOLLOWS, there is elision OF the last vowel with what follows it (No. 51) of what ends in N and is called a *bhu* (No. 185). Thus [there is elision of the *an* of *rājan* “a king” and *ātman* “the soul,” followed by the *taddhita*-affix *śach*—see No. 976.—in virtue of the commencing of which affix with a vowel these words then take the name of *bha*—and we have] *uparājum* “under the king,” *adhyātman* “over or in the spirit.”

नपुंसकादन्यतरस्याम् । ५ । ४ । १०६ ।

अन्नन्तं यत् स्त्रीबं तदन्तादव्ययीभावाट्छ्वा । उपचर्मम् ।
उपचर्म ।

No. 980.—The *taddhita*-affix *śach* (No. 976) is OPTIONALLY placed AFTER an *Avyayibhāva* compound ending with A NEUTER word that ends in *an*. Thus *upacharmam* or *upacharma* “near the skin.”

अयः । ५ । ४ । १११ ।

अयन्तादव्ययीभावाट्छ्वा । उपसमिधम् । उपसमित् ।

इत्यव्ययीभावः ॥

No. 981.—The *taddhita*-affix *śach* (No. 976) is optionally placed AFTER an *Avyayibhāva* compound that ends in A JHAY. Thus *upasamidham* or *upasamit* (No. 165) “near firewood.”

So much for the *Avyayibhāva* compounds.

। तत्पुरुषः ।

OF THE TATPURUSHA, OR COMPOUND THE CON-
STITUENTS OF WHICH ARE (GENERALLY)
IN DIFFERENT CASES.

तत्पुरुषः । २ । १ । २२ ।

अधिकारोऽयम् । प्राग्बहुव्रीहेः ।

No. 982.—The term TATPURUṢHA [i. e. "his man"—the expression itself—see No. 992—being an example of the kind of compound now to be treated of—] is a regulating expression [to be understood in each aphorism] as far as No. 1034.

द्विगुञ्च । २ । १ । २३ ।

तत्पुरुषसंज्ञकः ।

No. 983.—AND the kind of compound called DWIGU (No. 1003) is also called *tatpuruṣa* (No. 982).

द्वितीयाश्रितातीतपतितगतात्यस्तप्राप्तापद्यैः । २ । १ । २४ ।

द्वितीयान्तं श्रितादिप्रकृतिकैः सुबन्तैः सह वा समस्यते । कृष्णं श्रितः । कृष्णश्रितः । इत्यादि ।

No. 984.—A word ending with THE 3RD case-affix is optionally compounded WITH the words ŚRITA "who has had recourse to," ATĪTA "who has surpassed," PATITA "who has fallen upon," GATA "who has gone to," ATYASTA "who has passed," PRĀPTA "who has reached," AND ĀPANNA "who has reached," when these are the governing words and end with case-affixes. Thus *kṛiṣṇaśrita* "who has had recourse to Kṛiṣṇa," &c.

तृतीया तत्कृतार्थेन गुणवचनेन । २ । १ । ३० ।

तृतीयान्तं तृतीयान्तार्थकृतगुणवचनेनार्थेन च सह वा प्राप्स्यत् । शङ्खलया खण्डः । शङ्खलाखण्डः । धान्येनार्थः । धान्यार्थः । तत्कृतेति किम् । अक्षया कायः ।

No. 985.—A word ending with THE 3RD case-affix, as before [—see No. 984—is compounded] optionally WITH WHAT DENOTES THAT THE QUALITY of which is instrumentally caused by the thing signified by what ends with the 3rd case-affix, AND WITH the word ARTHA "wealth" [—the wealth being caused by that denoted by what ends with the 3rd case-affix]. Thus *śaṅkulaḍḍhaṇḍa* "a piece cut by the nippers"—[where the cause of the piece being *cut* is the nippers]—; *dhānyārtha* "wealth acquired by grain"—[where the grain is the cause of the wealth]. Why do we say "caused by

the thing signified &c"? Witness *akshná kánah* "blind of an eye"—[where the two words cannot form a compound, because the eye is not what makes the person blind].

कर्तृकारणे कृता बहुलम् । २ । १ । ३२ ।

कर्तारि करणे च तृतीया कृदन्तेन बहुलं प्राप्स्यत् । हरिचातः ।
नखभिन्नः । कृद्गुह्ये गतिकारकपूर्वस्यापि यद्गुह्यम् । नखनिर्भिन्नः ।

No. 986.—[That which ends with] the 3rd case-affix, WHEN it denotes THE AGENT OR THE INSTRUMENT, as before [see No. 984—is compounded] DIVERSELY (No. 823) with what ends with A KRIT affix. Thus *haritrāta* "preserved by Hari," *nakhabhinna* "divided by the nails." In the taking of *krit* [in the present rule] is implied that of the same when a preposition (No. 222) or a word directly related to the action (No. 958) precedes :—thus [the combination is not obstructed, by the preposition *nir*, in the example] *nakhanirbhinna* "quite divided by the nails."

चतुर्थी तदर्थार्थबन्धितसुखरक्षितैः । २ । १ । ३६ ।

चतुर्थ्यन्तार्थाय यत् तद्वाचिना अर्थादिभिश्च चतुर्थ्यन्तं वा
प्राप्स्यत् । यूपाय दारु । यूपदारु । तदर्थेन प्रकृतिविकृतिभाव श्वेष्टः ।
तेनेह न । रन्ध्रनाय स्थाली ।

No. 987.—A word ending with THE 4TH case-affix, as before [—see No. 984,—is compounded optionally] WITH what denotes THAT WHICH IS FOR THE PURPOSE of what ends with the 4th case-affix—AND SO TOO WITH the words ARTHA "on account of," BALI "a sacrifice," HITA "salutary," SUKHA "pleasant," AND RAKSHITA "kept." Thus *yūpadūru* "wood for a stake." By the expression "for the purpose thereof" the special relation of a material and its modification alone is [by Patañjali] here held [to be intended]. Hence, in the case of such an expression as "a vessel for washing," composition does not take place—for the washing is not a modified form of the vessel, as a stake is a modified form of the wood which it is made of.

अर्थेन नित्यसमासो विशेष्यलिङ्गता चेति वक्तव्यम् । द्विचाय-

यत् । द्विचार्थः सूयः । द्विचार्थो यवागूः । द्विचार्थे पयः ।
भूतचलिः । गोद्वितम् । गोसुखम् । गोरचितम् ।

No. 988.—“WITH ARTHA ‘on account of,’ IT SHOULD BE STATED THAT COMPOSITION takes place INVARIABLY, AND THAT THE COMPOUND TAKES THE GENDER OF THAT WHICH IT QUALIFIES.” Thus *dwijārthah śūyah* “broth for the Brāhman,” *dwijārthā yavāgūh* “gruel for the Brāhman,” *dwijārthah payah* “milk for the Brāhman.” [Examples of composition with the other words enumerated in No. 987 are] *bhūtabali* “a sacrifice for [all] beings,” *gohita* “what is good for cows,” *gorukha* “what is pleasant for cows,” *gorakakita* “what is kept for cows”—(as grass).

पञ्चमी मयेन । २ । १ । ३७ ।

चोराद्वयम् । चोरभयम् ।

No. 989.—A word ending with THE 5TH case-affix may be compounded WITH the word BHAYA “fear.” Thus *chorabhaya* “fear [by reason] of a thief.”

स्तोत्रान्तिदूरार्यकृच्छ्राणि क्तेन । २ । १ । ३८ ।

No. 990.—Words WITH THE SENSE OF STOKA “a little,” ANTIKA “near,” DŪRA “far,”—AND also the word KRICHCHHRA “penance,” [may be compounded] WITH what ends in KTA (No. 867).

पञ्चम्याः स्तोत्रादिभ्यः । ६ । ३ । २ ।

चलुगुत्तरपदे । स्तोत्रान्मुक्तः । अन्तिक्कादागतः । अभ्यासादागतः । दूरादागतः । कृच्छ्रादागतः ।

No. 991.—There is not elision OF THE 5TH case-affix (No. 768) AFTER words with the sense of STOKA &C. (No. 990), when a word in composition with them follows. Thus *stokānmukta* “loosed from a little distance,” *antikādāgata* “come from near,” *abhyāsādāgata* “come from studying,” *dūrādāgata* “come from far,” *kricchhrādāgata* “come with difficulty.”

षष्ठी । २ । २ । ८ ।

सुखनेन प्राप्स्यत् । राक्षपुरुषः ।

No. 992.—A word ending with THE 6TH case-affix, as before [—see, No. 984—is optionally compounded] with what ends with a case-affix. Thus *rājapurusha* (No. 200) “the king’s man” [This example, with the demonstrative pronoun *tat* substituted for the word *rājan*, gives the compound *tatpurusha* “his man,” which is taken as the type and name of the class,—see No. 982]

पूर्वापराधरोत्तरमेकदेशिनैकाधिकारखे । २ । २ । १ ।

अद्वयदिना सह पूर्वोदयः समस्यन्ते एकत्वसंख्याविशिष्टरचेदवय-
वी । षष्ठीरन्तात्पवादः । पूर्वं कायस्य पूर्वकायः । अपरकायः ।
एकाधिकारखे द्विम् । पूर्वस्त्वाचानाम् ।

No. 993.—The words *PŪRVA* “front,” *APARA* “near,” *ADHARA* “lower,” AND *UTTARA* “upper,” are compounded WITH WHAT [word signifies a thing that] HAS PARTS, PROVIDED that THE THING having parts IS DISTINGUISHED numerically BY UNITY. This de-
bars No. 992 [which would have placed the words *pūruva* &c. last in the compound ;—whereas, being here exhibited in the nomina-
tive case—see No. 969—they take the precedence]. Thus *pūruva-
kāya* “the front of the body,” *aparakāya* “the back of the body.”
Why do we say “provided it is the site of unity [i. e. provided it be one]”? Witness *pūruvaschūtrāṇām* “the foremost of the pupils”—[where composition does not take place, the pupils be-
ing more than one].

अर्धं नपुंसकम् । २ । २ । २ ।

सन्तान्वाच्यर्थगदो नित्यं क्लीबे प्राग्वत् । अर्धं पिप्पल्या अ-
र्धपिप्पली ।

No. 994.—The word *ARDHA*, which, when it signifies exactly equal parts (i. e. halves) is always NEUTER, as before [i. e. as di-
rected in No. 993—enters into composition]. Thus *ardhapippali* “a half of the pepper.”

सप्तमी शैलैः । २ । १ । ४० ।

सप्तम्यन्तं शैलडादिभिः प्राग्वत् । अक्षेपु शैलडः । अक्षशैलडः ।

इत्यादि । द्वितीया तृतीयेत्यादियोगविभागादन्यत्रापि द्वितीयादि-
विभक्तीनां प्रयोगवशात् समासो ज्ञेयः ।

No. 995.—A word ending with THE 7TH case-affix, as before [i. e. as directed in No. 984—is optionally compounded] WITH the words ŚAUNDA "skilled" &c. Thus *akshuśaunda* "skilled in dice"—and so of others.

[It had been stated that words ending with the 2nd, 3rd, and other case-affixes—see Nos. 984, 985, &c,—may form compounds with certain words specified in the aphorisms; but a greater latitude is found necessary—so] on the ground of usage [in the works of good authors] it is to be considered allowable to form compounds out of words ending with the 3rd and other case-affixes, elsewhere also [than where directed in the aphorisms], by disjoining the expressions 2nd, 3rd &c. [from their appropriate aphorisms], and attaching them [to others].

दिक्संख्ये संचायाम् । २ । १ । ५० ।

संचायमेवेति नियमाद्ये सूचम् । पूर्ववृक्कामशमी । सप्त चक्षयः ।
सप्तर्षयः । तेनेह न । उत्तरा वृक्षाः । पञ्च ब्राह्मणाः ।

No. 996.—A word signifying a POINT of the compass OR a NUMBER [enters into composition] WHEN the sense is that of an APPELLATIVE.—The aphorism is intended to restrict the composition of such words to the case where the sense is that of an appellative. Thus *pūrvashukāmakamī* "(the town of) Ishukāmasami-in-the-East," *saptarshayah* "the Seven-sages," (i. e. the constellation of the Great Bear). Hence not here—viz. in *uttarā vṛkṣaḥ* "northern trees," *pañcha brāhmaṇāḥ* "five Brāhmaṇa."

तद्वितार्थोत्तरपदसमाहारे च । २ । १ । ५१ ।

तद्वितार्थे विषये उत्तरपदे च परतः समाहारे च चाद्ये दिक्सं-
ख्ये प्राग्वत् । पूर्वस्यां शालायां भवः पूर्वाशाला इति समासे जाते ।
सर्वनाम्नो वृत्तिमात्रे पुंवद्भाषः ।

No. 997.—In a case WHERE the SENSE is that OF A TADDHITA-
affix (No. 975), AND WHEN AN ADDITIONAL MEMBER comes after

the compound, AND WHEN AN AGGREGATE is to be expressed, then a word signifying a point of the compass or a number, as before [—see No. 996—becomes compounded]. Thus, when a compound is formed out of the words *pūrvasyān śālāyān bhavaḥ* “that which is in the eastern hall,” [in which analytical exposition—see No. 964—of the compound in question, the word *bhava*—see No. 998—serves to represent the force of a *taddhita*-affix—] the compound having (—see No. 964—) reached the form of *pūrvā + śālā*, [the feminine termination of the *pūrvā* is rejected—because Patañjali declares that] “the masculine state belongs to a pronominal, when exercising any of the five functions” [specified under No. 964].

दिक्पूर्वपदादसंज्ञायां जः । ४ । २ । १०७ ।

अस्माद्भावार्थे जः स्यादसंज्ञायाम् ।

No. 998.—Let [the *taddhita*-affix—see No. 975—] *ñā*, with the sense of “being” &c., come AFTER A WORD PRECEDED BY another that signifies A POINT of the compass—PROVIDED the compound is NOT AN APPELLATIVE [Thus, from No. 997, we have *pūrvāśālā + ñā*.]

तद्धितेष्वचामादेः । ७ । २ । ११७ ।

जिति जिति च तद्धितेष्वचामादेरचो वृद्धिः स्यात् । यस्येति च । पौर्वशालः । पञ्च गावो धनं यस्येति चिपदे बहुव्रीहौ ।

No. 999.—Let *vriddhi* be substituted in the room OF THE FIRST vowel OF THE VOWELS, WHEN TADDHITA-affixes FOLLOW, having an indicative *ñ* (No. 998). or *ṇ*. The final vowel, moreover, being elided by No. 260, we have *paurvaśāla* “who is in the eastern hall”—(No. 997).

In the case of the *Bahuvrīhi* compound (No. 1034) consisting of three terms—signifying “whose wealth is five cows”—[the rule following applies].

द्वन्द्वतत्पुरुषयोरुत्तरपदे नित्यसमासवचनम् ।

No. 1000.—“WHEN AN ADDITIONAL NUMBER comes AFTER (what would else be but optionally) A DWANDWA compound (No.

1054) OR A TATPURUSHA (No. 982), the compounding is TO BE SPOKEN OF AS INVARIABLE."

गोरतद्वितलुकि । ५ । ४ । ६२ ।

गोऽन्तात् तत्पुरुषादृच् स्यात् समासान्तो न तु तद्धितलुकि । पञ्चगवधनः ।

No. 1001.—Let (the *taddhita*-affix) *loch* be as the final of the compound AFTER a *Tatpurusha* that ends with the word GO "a cow"—but NOT when there is ELISION OF the TADDHITA-affix. Thus *pañchagavadhana* "whose wealth consists of five cows."

तत्पुरुषः समानाधिकरणः कर्मधारयः । १ । २ । ४२ ।

No. 1002.—A TATPURUSHA compound (No. 982) THE CASE OF each member of WHICH IS THE SAME, is called KARMADHĀRAYA (—i. e. "that which comprehends the object"—but why so named does not seem to be anywhere explained).

संख्यापूर्वो द्विगुः । २ । १ । ५२ ।

तद्धितार्थेत्येकस्त्रिविधः संख्यापूर्वो द्विगुर्बन्धः स्यात् ।

No. 1003.—Let a compound, THE FIRST member OF WHICH IS A NUMERAL, and which is of one of the three kinds specified in No. 997, be called DWIGU—[the word *dwigu* itself—an instance of this kind of compound—signifying "of the value of two cows]."

द्विगुरेकवचनम् । २ । ४ । १ ।

द्विवचनं समाहार एकवत् स्यात् ।

No. 1004.—An aggregate expressed by A DWIGU shall be like *one*—i. e. shall be SINGULAR.

स नपुंसकम् । २ । ४ । १७ ।

समाहारे द्विगुर्द्वन्द्वश्च नपुंसकं स्यात् । पञ्चानां गवां समाहारः पञ्चगवम् ।

No. 1005.—When the sense is an aggregate, IT—a *Dwigu* or a *Dvandv* compound (No. 1054—shall be A NEUTER. Thus *pañchagavam* "an aggregate of five cows."

विशेषणं विशेष्येण बहुलम् । २।१।५७।

भेदकं भेदेन समानाधिकरणेन बहुलं प्राग्वत् । नीलमुत्पलं नी-
लोत्पलम् । बहुलगहणात् क्वचिन्नित्यम् । कृष्णसर्पः । क्वचिन्न । रामो
जामदग्न्यः ।

No. 1006.—The QUALIFIER (or discriminator) [is compounded] WITH the thing thereby QUALIFIED (or discriminated) DIVERSELY (No. 823), as before [—i. e. as directed in No. 984]. Thus *nīlotpala* “a blue lotus.” By taking, in the rule, the expression “diversely” it is meant that in some cases it is imperative to make a compound—as in the case of *kṛishṇasarpa* “a black snake,” and sometimes it is forbidden—thus *rāmo jāmādagnyaḥ* “Rāma (called also) Jāmādagnya” (as being the son of Jamadagni)."

उपमानानि सामान्यवचनैः । २।१।५५।

घनश्यामः ।

No. 1007.—OBJECTS OF COMPARISON are compounded WITH WORDS DENOTING WHAT IS LIKENED to them. Thus *ghanashyama* “cloud-black”—[i. e. something black as a cloud].

शाकपार्थिवादीनामुत्तरपदलोपो वक्तव्यः । शाकप्रियः पार्थिवः ।
शाकपार्थिवः । देवब्राह्मणः ।

No. 1008.—THE ELISION OF THE SECOND MEMBER IN the compounds ŚĀKAPĀRTHIVA &C. should be stated.” Thus the word *priya* “beloved” is elided in the example *śākupārthiva* “the king of the era”—i. e. the king *beloved* by (the people of) his era, *devabrāhmaṇa* “a Brāhmaṇa beloved by the gods.”

नञ् । २।२।६।

नञ् सुप्ता प्राग्वत् ।

No. 1009.—The indeclinable privative NAN, as before [i. e. as directed in the foregoing rules—combines] with what ends with a case affix.

नलोपो नञः । ६।३।७३।

नञो नस्य लोप उत्तरपदे । यद्वाह्वयः ।

No. 1010.—There is ELISION OF the *n* OF *nañ* (No. 1009), when a word follows in composition with it. Thus *abrāhmaṇa* "who is not a Brāhman"—(though a man).

तल्लाद्गुडचि । ६ । ३ । ७४ ।

सुप्रनकारान्नञ उत्तरपदस्यावादेर्नुद् । अमश्चः । नैकथेत्यादौ तु नञ्बन्धेन सह सुप् सुपेति समासः ।

No. 1011.—Let *NUṬ* be the augment OF a word beginning with A VOWEL that comes, in composition, AFTER THAT *nañ* (No. 1010) of which the *n* has been elided. Thus *ānatoṣa* " (an animal) which is not a horse." But in such an expression as *naikadhā* "not at one time," there is composition with the word *na* [i. e. *nañ* with its indicative final dropped] in accordance with No. 964 ['indeclinables' being regarded as if they had case-affixes, though these have been elided—see Nos. 403 and 210].

दुर्गतिप्रादयः । २ । २ । १८ ।

यत्ने समर्थेन नित्यं समस्यन्ते । कुत्सितः पुरुषः । कुपुरुषः ।

No. 1012.—The word *KU* (No. 399), those called *GATI* (Nos. 222 and 1013), and *PRA & C.* (No. 48), are invariably compounded with that with which they are connected in sense. Thus *kupuruṣa* "a paltry man."

ऊर्यादिच्चिडाचश्च । १ । ४ । ६१ ।

ऊर्यादयश्चव्यन्ता ङाचन्ताश्च क्रियायोगे गतिसंज्ञाः स्युः ।
ऊरीकृत्य । शुक्लीकृत्य । पटपटाकृत्य । सुपुरुषः ।

No. 1013.—AND let the words *ŪRĪ* (No. 399) "assent," AND THE LIKE, AND those that end with *CHWĪ* (No. 1332), AND those that end with *PĀCH* (No. 1338), when in composition with a verb, be called *gati* (No. 222). Thus (No. 1012) *ūrīkritya* (No. 936) "having promised," *śuklīkritya* "having made white," *paṭapaṭākritya* "having made a clattering," *supuruṣa* (Nos. 1012 and 48) "a good man."

प्रादयो गन्तादर्थे प्रथमया । प्रगत आचार्यः । प्राचार्यः ।

No. 1014.—“The words PRA & C. (No. 48), WHEN THE SENSE IS that of GONE OR THE LIKE, combine WITH what ends with THE 1ST case-affix.” Thus *prāchārya* “a hereditary teacher” (like Vasiṣṭha in the family of Rāma).

अत्यादयः क्रान्तादर्थे द्वितीयया । अतिक्रान्तो मालामिति विग्रहे ।

No. 1015.—“The words ATI & C. (No. 48), WHEN THE THING DENOTED is GONE BEYOND or the like, combine WITH what ends with THE 2ND case-affix.” Thus we may have, as the analysis of a compound *atīkrānto mālām* “which has surpassed the necklace:”—[but, in regard to the compound, some further considerations are necessary].

एकविभक्ति चापूर्वनिपाते । १ । २ । ४४ ।

विग्रहे यन्नियतविभक्तिकं तदुपसर्जनं न तु तस्य पूर्वनिपातः ।

No. 1016.—AND that which, in the analytical statement of the sense of a compound, has ONE fixed CASE [whilst the word with it is compounded may vary its case] is called *upasarjana* (No. 968), BUT DOES NOT (necessarily) STAND FIRST (No. 969) [This furnishes occasion for the next rule].

गोल्लियोरुपसर्जनस्य । १ । २ । ४८ ।

उपसर्जनं यो गोशब्दः स्त्रीप्रत्ययान्तं च तदन्तस्य प्रातिपदिकस्य ह्रस्वः । अतिमालः ।

No. 1017.—Let a short vowel be the substitute OF a crude word No. 135) which ends with the word GO “a cow,” AND of that which ends with what has as its termination A FEMININE affix (No. 134), WHEN regarded as AN UPASARJANA (No. 1016). Thus [the example under No. 1015 becomes] *atimāla* “exceeding the necklace (in beauty).

अवादयः क्लृप्तादर्थे तृतीयया । अवक्लृष्टः कोकिलया । अवकोकिलः ।

No. 1018.—“The words AVA & C. (No. 48), WHEN THE THING DENOTED is CRIED OUT & C., are compounded WITH what ends with

THE 3RD case-affix." Thus *avakobila* "what is announced by the cuckoo."—(e. g. the spring).

पर्यादयो म्लानाद्यर्थे चतुर्थ्या । परिस्तानोऽध्ययनाय पर्यध्ययनः ।

No. 1019.—"The words *PARI* &c. (No. 48), WHEN THAT DENOTED IS WEARY &c., are compounded WITH what ends with THE 4TH case-affix." Thus *paryadhyayana* "weary of study."

निरादयः क्लान्ताद्यर्थे पञ्चम्या । निष्क्रान्तः कोशाम्ब्या निष्कोशाम्बिः ।

No. 1020.—"The words *NIR* &c. (No. 48), WHEN THE THING DENOTED IS GONE BEYOND &c., are compounded WITH what ends with THE 5TH case-affix." Thus *nishkautāmbi* "who has gone beyond *Kautāmbi*."

तपोपपदं सप्तमीस्थम् । ३ । १ । ६२ ।

सप्तम्यन्ते पदे कर्मणीत्यादौ वाच्यत्वेन स्थितं यत् कुम्भादि तद्वाच्यं पदमुपपदं स्यात् ।

No. 1021.—HERE [i. e. in the division of the Grammar referring to verbal roots] let the word, such as "*pot*" or the like, denoting that which, in virtue of its being a significate, is IMPLIED in a term exhibited IN THE 7TH case, such as *karmāṇi* (No. 841), be called UPAPADA (No. 1022).

उपपदसतिङ् । २ । २ । १६ ।

उपपदं समर्थेन नित्यं समस्यतेऽतिवृत्ताश्च समासः । कुम्भं करोतीति कुम्भकारः । अतिङ् किम् । मा भवान् भूत् । माङि लुङीति सप्तमीनिर्देशान्माङुपपदम् । गतिकारकोपपदानां कृद्धिः सह समासवचनं प्राक् सुबुत्पत्तेः । व्याघ्री । अश्वक्रीती । कच्छपी । इत्यादि ।

No. 1022.—AN UPAPADA (No. 1) ys
with that with which it is in construc -i comp
NOT end IN A TENSE-AFFIX. Thus () "o
who makes pots." Why do we say " t in "i

ness *má bhaván bhūt* "let not your Honour become"—where *mán* as having been exhibited, in No. 469, in the 7th case, takes the name of *upapada* [but is not compounded with *bhūt*].

The compounding of a *gati* (No. 222) or a *kāraka* (No. 945), or an *upapada* (No. 1021) with what ends with a *kṛit*-affix is declared to be effected before the case-affixes present themselves. Thus we have *vyāghrī* "a tigress," *atvākrīti* "a female (e. g. cow or the like) bought in exchange for a horse," *kachchhapī* "a she-tortoise." [The word *vyāghrī* is said to be derived from the root *ghrā* "to smell," with the *gati*-prefixes *vi* and *ā*, because the animal "goes smelling about." By Nos. 839 and 524, short *a* is found in the room of the long *ā*. Then, if the *vi+ā+ghrā* were not held to have become a compound before the case-affixes present themselves, in forming the feminine we should have to follow No. 1341 instead of No. 1373—for we should be forming the feminine of a verbal and not of a word denoting a genus. And so of the other examples].

तत्पुरुषस्याङ्गयेः संख्याव्ययादेः । ५ । ४ । ८६ ।

संख्याव्ययादेरङ्गुल्यन्तस्य तत्पुरुषस्य समासान्तोऽच् स्यात् ।
द्वे अङ्गुली प्रमाणमस्य ह्यङ्गुलम् । निर्गतमङ्गुलिभ्यो निरङ्गुलम् ।

No. 1023.—Let the affix *ach* be the final OF the TATPURUṢHA compound WHICH BEGINS WITH A NUMERAL OR AN INDECLINABLE AND ENDS WITH AṄGULI "an inch." Thus *dvyaṅgula* (No. 260) "of the measure of two inches," *niraṅgula* "exceeding in measure the breadth of the fingers (of a hand)."

आहः सर्वैकदेशसंख्यातपुल्याच् राचेः । ५ । ४ । ८७ ।

रभ्यो राचेरच् स्यात् । चात् संख्याव्ययादेः । अहर्गह्यं द्वन्द्वार्थम् ।

No. 1024.—AND let the affix *ach* come AFTER the word RĀTRI "night," when it comes AFTER AHAṆ "a day," SARVA "all," WHAT SIGNIFIES A PORTION, AND SAṆKHYĀTA "numbered," AND PUṆYA "holy." By the "and" is meant that this is to hold also when the compound "begins with a numeral or an indeclinable."

The word *ahan* "a day" is taken, in this aphorism, with a view to its entering into a *Dvandwa* compound—(No. 1054).

राचाह्राजः पुंसि । २ । ४ । २६ ।

एतदन्तो द्वन्द्वतत्पुरुषौ पुंस्येव । अहश्च राचिश्चाहोराचः ।
सर्वराचः । संब्यातराचः ।

No. 1025.—*Dvandvā* (No. 1054) and *Tatpuruṣa* compounds ending in RĀTRA (i. e. *rātri*+*ach*—see No. 1024), AND *AHNA* (V. 4. 88.) AND *AHA* (Nos. 1027 and 979), appear in the MASCULINE only. Thus *ahorātrah* (No. 395, in spite of No. 129, taking effect as directed by Kātyāyana) "day and night," *sarva-rātrah* "the whole night," *saiṅkhyātarātrah* "a night numbered (as the 1st, 2d, 13th, &c.)."

संब्यापूर्वे राचं क्लीबम् । द्विराचम् । त्रिराचम् ।

No. 1026.—"The word RĀTRA 'night,' (No. 1025) PRECEDED in composition BY A NUMERAL, is NEUTER." Thus *dvirātram* "a space of two nights," *trirātram* "a space of three nights."

राजाहःसविभ्यष्टच् । ५ । ४ । २१ ।

एतदन्तात् तत्पुरुषाट्ठच् । परमराजः ।

No. 1027.—The *taddhita*-affix ṬACH comes AFTER a *Tatpuruṣa* compound (No. 982) that ends with the word RĀJAN "a king," *AHAN* "a day," OR *SAKHI* "a friend." Thus *paramarājah* "a supreme king."

आमहः समानाधिकरखजातीययोः । ६ । ३ । ४६ ।

महाराजः । प्रकारवचने जातीयर् । महाप्रकारो महाजातीयः ।

No. 1028.—Let LONG *ā* be the substitute (of the final) OF *MAHA* "great," WHEN A WORD IN THE SAME CASE FOLLOWS, AND WHEN JĀTĪYAR (V. 3. 69.) FOLLOWS. Thus *mahārājah* (No. 1027) "a great king." The word *jātīyar* means "kind:"—thus *mahā-jātīyah* "like the great."

छष्टनः संख्यामबहुव्रीह्यतीत्योः । ६ । ३ । ४७ ।

आत् स्यात् । द्वादश । अष्टाविंशतिः ।

No. 1029.—Let long *d* be the substitute OF *DWI* "two" AND *ASHTAN* "eight," WHEN A NUMERAL FOLLOWS, but NOT WHEN the

compound is a **BAHUVRÍHI** (No. 1034), **NOR WHEN ASÍTI** "eighty" **FOLLOWS**. Thus *dvádaśa* "twelve" (2+10), *śatāśāṣṭi* (No. 200) "twenty-eight."

परवलिप्तं द्वन्द्वतत्पुरुषयोः । २।४।२६।

कुक्कुटमयूर्याविमे । मयूरीकुक्कुटाविमो । अर्धपिप्पली ।

No. 1030.—The **GENDER OF A DWANDWA** (No. 1054) OR **TAT-PURUSHA** compound (No. 982) IS **LIKE** that of the **LAST** word in it. Thus *kukkūṣamayūryāvime* "those two (fem.) the cock and the peahen," *mayūrīkukkūṣāvimau* "those two (maa.) the peahen and the cock," *ardhapippalī* "the half of the pepper" (which is fem.—though *ardha* here—see No. 994—is neuter).

द्विगुप्रापपन्नानलंपूर्वेगतिसमासेषु न । पञ्चकपालः पुरोडाशः ।
प्राप्नो जीविकां प्राप्नो जीविकः । आपन्नजीविकः । अलं कुमार्यै अलं
कुमारिः । अत एव आपन्नात् समासः । निष्क्रोशाम्बिः ।

No. 1031.—"This (dependence of the gender on that of the last word—No. 1030—) does **NOT** hold in a **DWIGU** compound (No. 1003), nor in compounds **THE FIRST** member of which is **PRĀPTA** 'obtained,' **ĀPANNA** 'obtained,' **ĀLAM** 'enough,' **AND** a **GATI** (No. 1012)." Thus *pañcukapālah puroḍāśah* "cakes soaked in butter (and offered at a sacrifice) in a dish with five compartments"—[though *kapāla* is neuter], *prāptajīvikah* or *āpannajīvikah* "who has obtained a livelihood"—[though *jīvikā* is fem.], *alāṅkumārīh* "who is a suitable match for the girl"—which, only by the present rule, could be known to be a case justifying composition; (so too, where a *gati* is the first member] *niṣkrośāmbīh* "(a man) who has come out of Kausāmbī" [though the name of the place is feminine].

अर्धर्चाः पुंसि च । २।४।३१।

अर्धर्चादयः पुंसि स्त्रीषु च स्युः । अर्धर्चः । अर्धर्चम् । एवं
ध्वजतीर्थशरीरमण्डपयूपदेहाङ्गुशकलशपाचसूचादयः ।

No. 1032.—The words **ARDHARCHA** &c. may be **MASCULINE** **AND** neuter. Thus *ardharcha* or *ardharcham* "half a verse

(of Scripture)." In like manner [the following words may be either masc. or neut., viz.] *dhvaja* "a flag," *tīrtha* "a place of pilgrimage," *śarīra* "the body," *maṇḍapa* "a shed," *yūsha* "pease-soup," *deha* "the body," *aṅkuśa* "a goad for an elephant," *kalāśa* "a jar," *pātra* "a vessel," *sūtra* "a thread," &c.

सामान्ये नपुंसकम् । मृदु पचति । प्रातः, कमनीयम् ।

इति तत्पुरुषः ॥

No. 1033.—(By common consent) the NEUTER is employed WHEN the application is GENERAL [i. e. when nothing is qualified in particular by the word in question]. Thus *mṛidu pachati* "he cooks soft (anything in general that he does cook)," *prātaḥ kaumanīyam* "in the morning it is pleasant"—(i. e. things in general are so).

So much for the *Tatpuruṣa* compounds.

। बहुव्रीहिः ।

OF THE BAHUVRĪHI OR ATTRIBUTIVE COMPOUND.

शेषो बहुव्रीहिः । २।२।२३।

अधिकारोऽयम् । प्रामुद्वत् ।

No. 1034.—Let THE REST be called BAHUVRĪHI. This is a regulating expression [to be understood in each aphorism] as far as No. 1034.

अनेकमन्वपदार्थे । २।२।२४।

अनेकं प्रथमान्तमन्यस्य पदस्यार्थे वर्तमानं वा समस्यते स बहुव्रीहिः ।

No. 1035.—[A collection of] MORE WORDS THAN ONE, in the nominative, employed TO DENOTE THE SAME THING AS ANOTHER WORD, is optionally compounded:—this is a *Bahuvrīhi* compound (No. 1034).

सप्तमीविशेषणे बहुव्रीहिः । २।२।२५।

सम्पन्नं विशेष्यं च बहुव्रीहौ पूर्वं स्यात् । कथं कालः । अत एव ज्ञापकाद्यधिकरणपदो बहुव्रीहिः ।

No. 1036.—A word in THE 7TH CASE, AND AN EPITHET shall stand first IN a BAHUVRÍHI compound. Thus *kaṇṭhekṣā* "who is black in the throat—(Śiva)." [Had the noun not been in the 7th case, the epithet must have come first—thus *kālakāṇṭha* "black-throated"]. From this we learn that a *Bahuvrīhi* compound may consist of words in different cases—[though No. 1035 speaks of them as being all alike in the nominative].

इलदन्तात् सप्तम्याः संज्ञायाम् । ६ । ३ । ६ ।

हलन्ताददन्ताच्च सप्तम्या अलुक् । त्वचिसारः । प्राप्प्रमुदकं यं प्राप्प्रोदको यामः । ऊढरथोऽनङ्गान् । उपहृतपशू रुद्रः । उद्धृतोदना स्थाली । पीताम्बरो हरिः । वीरपुरुषको यामः ।

No. 1037.—There is not elision OF THE 7TH case-affix AFTER what ends in A CONSONANT OR SHORT A, WHEN the sense is that of AN APPELLATIVE. Thus *tvachisāra* "a bambu" (the pith, or strength, of which is in its cuticle).

[Other examples of *Bahuvrīhi* compounds are] *prāptodako grāmah* "a village at which the water has come," *udharatho, naḍvān* "an ox by which the car is borne," *upahṛitapaśū rudrah* (No. 131) "Rudra, to whom cattle are offered (by being turned loose)," *uddhṛitauḍanā sthālī* "a pot from which the boiled rice has been taken out," *pītāmbaro hariḥ* "Hari, whose garments are yellow," *vīrapurushako grāmah* "a village the men of which are heroes."

प्रादिभ्यो धातुजस्य वाच्यो वा चोत्तरपदलोपः । प्रपतितपर्यः । प्रपर्यः ।

No. 1038.—"The OPTIONAL compounding OF WHAT ARISES FROM A VERBAL ROOT coming AFTER PRA & C. (No. 48), SHOULD BE STATED, AND THE ELISION OF THE TERM SUBSEQUENT (—here subsequent to the prefix)." Thus *praparnah* "(a tree) of which the leaves are all fallen"—[the word *patita* being omitted in the compound].

नञोऽस्त्यर्थानां वाच्यो वा चोत्तरपदलोपः । अविद्यमानपुत्रोऽपुत्रः ।

No. 1039.—“The compounding OF words SIGNIFYING ‘WHAT EXISTS,’ coming AFTER the negative *NA* (No. 1010), SHOULD BE STATED, AND THE OPTIONAL ELISION OF THE SECOND OF THE TERMS.” Thus *avidyamānaputra* or *aputra* “of whom there exists not a child”—(i. e. childless).

स्त्रियाः पुंवद्भाषितपुंस्त्वादनुक् समानाधिकरणे स्त्रियामपूरणीमियादिषु । ६ । ३ । ३४ ।

उक्तपुंस्त्वादनुक् ऊङोऽभावो यप तद्याभूतस्य स्त्रीवाचकशब्दस्य पुंवाचकस्येव रूपं समानाधिकरणे न तु पूरण्यां प्रियादौ च । नोस्त्रियोरिति ब्रह्मः । चिपगुः । रूपवद्भाष्यः । अनुक् क्तिम् । वामोरुभाष्यः ।

No. 1040.—WHEN THERE IS NOT *Ú* AFTER WHAT is employed in SPEAKING OF what is MASCULINE,—i. e. where there is the absence of the feminine affix *ú*—(see No. 1376) the form OF such a FEMININE word becomes LIKE the MASCULINE, WHEN a FEMININE word IN THE SAME CASE FOLLOWS (in the compound)—but NOT IF this (word that follows) is an ORDINAL, OR is the word *PRIYA* “beloved” &c.

[Thus—when we mean to speak of a man as having “a brindled cow”—the two words *chitrā gauḥ* being converted into an epithet], *gau* becomes short, by No. 1017, [and then, by the present rule, the *chitrā*, which is “followed by a feminine word in the same case”—viz. by *gauḥ*—, becomes “like the masculine”—i. e. becomes *chitra*—so that we have] *chitrāguḥ* “(a man) who has a brindled cow.” In like manner [from *rūpavati bhāryā* “a handsome wife”] *rūpavadbhāryāḥ* “who has a handsome wife.” Why do we say “when there is not *ú*”? Witness *vāmorūbhāryāḥ* “one who has a wife with handsome thighs”—[where the feminine affix *ú*—No. 1380—by which the final of the word *aru* “a thigh” was lengthened, remains].

अप पूरणीप्रमाख्योः । ५ । ४ । ११६ ।

पूरणार्थप्रत्ययान्तं यत् स्त्रीलिङ्गं तदन्तात् प्रमाण्यन्ताच्च बहुव्री-
हेरप स्यात् । कल्याणी पञ्चमी यासां रात्रीणां ताः कल्याणीपञ्चमा
रात्रयः । स्त्री प्रमाणी यस्य स्त्रीप्रमाणः । अप्रियादिषु द्विम् ।
कल्याणीप्रियः । इत्यादि ।

No. 1041.—WHEN a feminine word ends with an affix giving the sense of AN ORDINAL, let the affix AP be AFTER the *Bahuvrīhi* compound (No. 1034) which ends therewith or with the word PRAMĀNĪ “a witness.” Thus *kalyāṇīpañchamā rātrayah* “nights, the fifth of which is auspicious,” *strīpramāṇah* “having a woman for witness or authority”—(a. suit &c). Why do we say (in No. 1040) “not if this is the word *priya* &c”? Witness *kalyāṇīpriyah* “whose beloved is an honourable woman.”—and so on.

बहुव्रीहि सक्थ्यक्षोः स्वाङ्गात् षच् । ५ । ४ । ११३ ।

स्वाङ्गाच्चिसक्थ्यक्ष्यन्ताद्बहुव्रीहेः षच् । दीर्घसक्थः । जलजादी ।
स्वाङ्गात् किम् । दीर्घसक्थि शकटम् । स्थूलाद्या वेणुयष्टिः । चक्षो-
ऽदर्शनादिति वक्ष्यमाणोऽच् ।

No. 1042.—Let the affix SHACH come AFTER the words SAKTHI “the thigh” AND AKSHI “the eye” final in a *BAHUVRīhi* compound and denoting A PART OF THE BODY. Thus *dīrghasakthah* “whose thighs are long,” *jalajākshī* (No. 1348) “lotus-eyed.” Why do we say “denoting a part of the body”? Witness *dīrghasakthi śakaṭam* “a cart with long shafts,” *sthūlākshā veṇuṇyaṣṭīh* “a bambu-staff with large eyes”—[meaning the marks at the joints left on removing the twigs that grew there]. In this last example, as will be stated in No. 1064, the affix is *ach*.

विचिभ्यां ष मूर्धः । ५ । ४ । ११५ ।

द्विमूर्धः । त्रिमूर्धः ।

No. 1043.—Let the affix SHA be placed AFTER the word MŪR-
DHAN “the head” coming AFTER DWL “two” OR TRI “three.” Thus *dwimūrdhah* (No. 979) “who has two heads,” *trimūrdhah* “who has three heads.”

अन्तर्बहिर्भ्यां च लोमः । ५ । ४ । ११७ ।

अप् स्यात् । अन्तर्लोमः । बहिर्लोमः ।

No. 1044.—AND let the affix *ap* be placed AFTER the word *LOMA* "hair" coming AFTER the word *ANTAR* "within" OR *VAHIS* "without." Thus *antarlomah* "that (as a fur garment) of which the hair is inside," *vahirlomah* "that of which the hair is outside."

पादस्य लोपोऽहस्त्यादिभ्यः । ५ । ४ । ११८ ।

हस्त्यादिबर्जितादुपमानात् परस्य पादस्य लोपः । व्याघ्रस्येव पादस्य व्याघ्रपात् । अहस्त्यादिभ्यः क्तिस् । हस्तिपादः । कुशूलपादः ।

No. 1045.—There is ELISION OF (the last letter) of the word *PĀDA* "a foot," employed as an object of comparison, but NOT AFTER the words *HASTIN* "an elephant" &c. Thus *vyāghrapāt* "whose feet are like those of a tiger." Why do we say "not after *hastin* &c."? Witness *hastipādah* "whose feet are like those of an elephant," *kuśilapādah* "whose feet are like large grain jars."

संख्यासुपूर्वस्य । ५ । ४ । ११९ ।

लोपः स्यात् । द्विपात् । सुपात् ।

No. 1046.—Let there be elision OF it (i. e. of the final of *pāda* "a foot"—No. 1045) PRECEDED BY A NUMERAL AND by *SU*. Thus *dwipāt* "whose feet are two"—(i. e. a biped), *supāt* "whose feet are good."

उद्भिर्भां काकुदस्य । ५ । ४ । १२० ।

लोपः स्यात् । उत्काकुत् । विकाकुत् ।

No. 1047.—Let there be elision (of the final) OF *KĀKUDA* "the palate" AFTER *UT* AND *VI*. Thus *utkākud* "who has a high palate," *vikākud* "who has a wrongly formed palate."

पूर्वादिभाषा । ५ । ४ । १२१ ।

पूर्वकाकुत् । पूर्वकाकुदः ।

No. 1048.—AFTER the word *PŪRṆA* (the elision of the final of *kākuda*—No. 1047 takes place) OPTIONALLY. Thus *pūrṇakākud* or *pūrṇakākudah* "whose palate is complete."

सुहृदुर्दो मिमामिपयोः । ५ । ४ । १५० ।

सुहृन्मिचम् । दुर्दमिचः ।

No. 1049.—The forms *SUHRID* AND *DURHRID*, WITH THE SENSE OF FRIEND AND FOE [are the only forms admissible, whether you suppose them to be compounds of *hrid* or of *hridaya* "the heart"]. Thus *suhrid* "whose heart is well-affected," *durhrid* "whose heart is ill-affected."

उरःप्रभृतिभ्यः कप् । ५ । ४ । १५१ ।

No. 1050.—AFTER the word *URAS* "the breast" &c. [when final in a compound], let there be the affix *KAP*.

कक्षादिषु च । ८ । ३ । ४८ ।

एष्विण उत्तरस्य विसर्गस्य षोऽन्यस्य तु सः । इति सः । व्यू-
ढोरस्कः । प्रियसर्पिष्कः ।

No. 1051.—AND IN the words *KASKA* "who? who? &c." *SK* is the substitute of *visarga* coming after an *in*—but of another (i. e. of *visarga* coming not after an *in*) there is *s*. Thus *vyūḍho-raskah* "whose chest is broad," *priyasarpishkah* "to whom clarified butter is pleasant."

निष्ठा । २ । २ । ३६ ।

निष्ठान्तं बहुव्रीहौ पूर्व स्यात् । युक्तयोगः ।

No. 1052.—What ends with a *NISHTHÁ* (No. 866) shall stand first in a *Bahuvrīhi* compound. Thus *yuktayoga* "who is devoted to devotion."

श्रेयादिभाषा । ५ । ४ । १५४ ।

अनुक्तसमासान्ताद्बहुव्रीहेः कव्या । महाययस्कः । महाययाः ।

इति बहुव्रीहिः ॥

No. 1053.—The affix *kap* is *OPTIONALLY* placed *AFTER THE*
BE UNDER—i. e. after any *Bahuvrīhi* compound in respect of

which no other affix is enjoined as the final of the compound. Thus *mahāyāśaskuḥ* or *mahāyāśas* "whose renown is great."

So much for the *Bahuvrīhi* Compounds.

। द्वन्द्वः ।

OF THE DWANDWA OR AGGREGATIVE
COMPOUND.

चार्थे द्वन्द्वः । २ । २ । २६ ।

अनेकं सुबन्तं चार्थे वर्तमानं वा समस्यते स द्वन्द्वः । समुच्चया-
न्वाचयेत्तरेतरयोगसमाहाराच्चाद्याः । तपेस्वरं गुहं च मयस्वेति
परस्परनिरपेक्षस्यानेकस्यैकस्मिन्नन्वयः समुच्चयः । मिश्रामट गां चा-
मयेत्यन्यतरस्यानुपद्विक्तत्वेनान्वयोऽन्वाचयः । अनयोरसामर्थ्यात्
समासो न । घवद्वदिदौ द्विन्धीति मिलितानामन्वय इतरेतरयोगः ।
संघापरिभाषमिति समूहः समाहारः ।

No. 1054.—When a set of several words ending with case-affixes stands in a relation expressible by "AND," the set is optionally made into a compound :—this is called DWANDWA "doubling" or "coupling." The meanings that may be indicated by "and" are "community of reference," "collateralness of reference," "mutual conjunction," and "lumping." For example—*īśvaraṁ guruṁ cha bhajasva* "reverence God and thy teacher"—here the dependence, on one (and the same verb), of the mutually unrelated set of more than one, is what we call "community of reference." In the example *bhikṣāmaṣa gāṁ chānaya* "go for alms and bring the cow," the relation founded on the one or the other's being concerned in a collateral action—is what we call "collateralness of reference." In these two cases composition does not take place, because the words are not directly related to one another—(No. 962). In the example *dhavakḥadirau cchindhī* "cleave (alike) the Mimosa and the Grislea"—the relation of the two mixed up (in one action of which they are spoken of as the joint object) is what we call "mutual conjunction." "Lumping" is aggregation (into a neuter singular word)—as in the example *saṁjñāparibhāṣaṁ* "an appellative and a maxim of interpretation."

राजदन्तादिषु परम् । २ । २ । ३१ ।

एषु पूर्वप्रयोगार्हं परं स्यात् । दन्तानां राजा राजदन्तः ।

No. 1055.—In the words RĀJADANTA AND THE LIKE, let them be put LAST which is (according to No. 969) proper to be placed first. Thus *rājadantah* "a chief of teeth" (i. e. an eye-tooth).

धर्मादिष्वनियमः । अर्थधर्मौ । धर्मार्थौ । इत्यादि ।

No. 1056.—"In regard to the words DHARMA AND THE LIKE there is NO fixed RULE." Thus *adharmau* or *dharmārtha* "wealth and virtue" or "virtue : wealth" &c.

द्वन्द्वे षि । २ । २ । ३२ ।

पूर्वं स्यात् । हरिहरो ।

No. 1057.—In a DWANDWA compound, let a word called on (No. 190) stand first. Thus *hariharau* "Hari and Hara."

अजायदन्तम् । २ । २ । ३३ ।

ईशकृष्णौ ।

No. 1058.—[And likewise—see No. 1057—] WHAT BEGINS WITH A VOWEL AND ENDS WITH SHORT A. Thus *īśakṛṣṇau* "the Lord and Kṛṣṇa."

अजायत्तरम् । २ । २ । ३४ ।

शिवकेशवौ ।

No. 1059.—[And likewise—see (No. 1057—)] THAT WHICH HAS FEWER VOWELS. Thus *śivakeśavau* "Śiva and Keśava."

पिता माचा । १ । २ । ७० ।

माचा सद्भोक्तो पिता वा शिष्यते । पितरो । मातापितरो ।

No. 1060.—The word PITRĪ "father," when spoken of ALONE WITH MĀTRĪ "mother," is optionally left alone. Thus *pitarau* or *mātrāpitarau* "one's parents."

नृद्वयं प्राणितूर्यसेनाङ्गानाम् । २ । ४ । २ ।

यथा द्वन्द्व एकवत् । पाणिपादम् । मार्दङ्गिकापाणविकम् । रथि-
काश्वरोहम् ।

No. 1061.—AND A DWANDWA compound OF words signifying members of LIVING BEINGS, AND PLAYERS (or singers or dancers), AND component PARTS OF AN ARMY, shall be singular. Thus *pāṇi-pādam* "the hand and foot," *mārdāṅgikapāṇavikam* "players on the *mṛidaṅga* and *paṇava* (kinds of drums)," *rathikāśvā-roham* "the chariots and the cavalry."

द्वन्द्वाद्युदवहान्तात् समाहारे । ५ । ४ । १०६ ।

चवर्गान्ताद्वद्वहान्ताच्च द्वन्द्वाट् स्यात् समाहारे । वाक्त्वचम् ।
त्वक्स्त्रचम् । शमीदृषदम् । वाक्त्वचम् । छचोपानहम् । समाहारे
क्विम् । प्रावृट्शरदौ ।

इति द्वन्द्वः ॥

No. 1062.—AND AFTER A DWANDWA compound, ENDING IN A PALATAL, or D, or SH, OR H, let there be the affix *śach*, WHEN the compound is a neuter AGGREGATE. Thus *vāktwacham* "the organs of speech and of touch," *twakśrajam* "the skin and a chaplet," *śamīdṛishadam* "Acacia-suma and a stone," *vāktwisham* "eloquence and splendour," *chhatropānaham* "umbrella and shoes." Why do we say "when the compound is a neuter aggregate" ! Witness *prāvṛṣṭśaradau* "the rains and the cold weather."

So much for the *Dwandwa* Compounds.

। समासान्ताः ।

OF THE AFFIXES WHICH COME AT THE
END OF COMPOUNDS.

अक्षपूरब्धुःपद्यामानश्चे । ५ । ४ । ७४ ।

अङ्गाद्यन्तस्य समासस्य अप्रत्ययोऽन्तावयवः । अक्षे या ध्रुस्त-
दन्तस्य न । अर्धर्चः । विष्णुपुरम् । विमलार्धं सरः । राजधुरा ।
अक्षे तु । अक्षधूः । दृढधूरचः । सखिपथः । रम्यपथो देशः ।

No. 1063.—The affix *a* is the end-portion of a compound which ends with *ṚICH* “a verse (of Scripture),” *PUR* “a city,” *AP* “water,” *DHUR* “a burthen,” *PATHIN* “a road”—but not of that which ends with *dhur* when relating to *AKSHA* “an axle-tree.” Thus *ardharcha* “half a verse (of Scripture),” *viṣṇupura* “the city of Viṣṇu,” *vimalāpaṇ sarah* “a lake the water of which is pure,” *rājadhurā* (No. 1341) “the king’s load (of government),”—but, when relating to *aksha*,—*akṣadhūh* “the shafts attached to the axle-tree,” *driḍhadhūrakṣah* “an axle the shafts attached to which are strong.” Then, again, *sakhipathah* “the road of a friend,” *ramyapatho deśuh* “a place the road of which is pleasant.”

अक्षोऽदर्शनात् । ५ । ४ । ७६ ।

अचक्षुः पर्यायादक्षोऽच् स्यात् । गवामक्षीव गवाक्षः ।

No. 1064.—Let the affix *ach* come [in a compound] AFTER the word *AKSHI*, when it is NOT a synonyme of THE ORGAN OF VISION. Thus *gavāksha* “a bull’s eye (a small window, so called).”

उपसर्गादध्वनः । ५ । ४ । ८५ ।

प्रगतोऽध्वानं प्राध्वो रथः ।

No. 1065.—[Let the affix *ach* come, in a compound] AFTER *ADHWAN* “a road,” coming AFTER AN UPASARGA (No. 48). Thus *prādhwo rathah* “a carriage that has got upon the road.”

न पूजनात् । ५ । ४ । ६६ ।

पूजनार्थात् परेभ्यः समासान्ता न स्युः । सुराजा । अतिराजा ।

इति समासान्ताः ॥

No. 1066.—[The *taddhita* affixes—see No. 1027 &c.—] which come at the end of compounds, shall NOT come after words coming AFTER what is intended for PRAISE. Thus (in spite of No. 1027) *surājan* “a good king,” *atirājan* “a pre-eminent king.”

So much for the affixes which come at the end of Compounds.

। तद्धिताः ।

OF WORDS ENDING WITH TADDHITA AFFIXES.

समर्थानां प्रथमादा । ४ । १ । ८२ ।

इदमधिक्रियते । प्राप्तिश्च इति यावत् ।

No. 1067.—(The *taddhita* affixes) ON THE ALTERNATIVE (of their being employed at all), come AFTER the word that is signified by) THE FIRST OF THE WORDS IN CONSTRUCTION (in an aphorism). This applies to all the aphorisms as far as No. 1284.

[N. B.—Primitive nouns having been formed from verbs by adding the *krī* affixes—No. 816—, other nouns may again be derived from the primitive nouns, to imply every possible relation to the things, actions, or notions, which the primitives express. The affixes forming these derivative nouns are called *tad-dhita* because the nouns denote something 'relating or belonging to that' which is primitive.]

अश्वपत्यादिभ्यश्च । ४ । १ । ८४ ।

अभ्योऽयं स्यात् प्राप्तीत्यतीयेष्वर्थेषु ।

No. 1068.—AND let the affix *an*, in the senses of the various affixes occurring antecedently (in the order of the *Ashyādhyāy*) to No. 1203 come AFTER these—viz., *Aśwapati* "a lord of horses," &c.

तदितेष्वचामादेः । ७ । २ । ११७ ।

अिति अिति च तद्धिते परेऽचामादेरथे वृद्धिः स्यात् । अश्वपतेरपत्यादि । आश्वपतम् । गाणपतम् ।

No. 1069.—WHEN A TADDHITA affix FOLLOWS, with an indicatory *ñ* or *ṇ*, let there be *vṛiddhi* in the room OF THE FIRST vowel AMONG THE VOWELS. Thus, to denote the offspring &c. of (one of the kings styled) *Aśwapati*, we may have *āśwapata* (No. 1068). So again, *gāṇapata* "the offspring &c., of *Gaṇapati* (i. e. of *Gaṇeta*).

दित्यदित्यादित्यपत्युत्तरपदाख्यः । ४ । १ । ८५ ।

प्राग्दीव्यतीयेष्वर्थेषु । दितेरपत्यं दैत्यः । अदितेरादित्यस्य वा
आदित्यः । प्राजापत्यः ।

No. 1070.—Let the affix *NYA*, in the senses of the various affixes occurring antecedently to No. 1203, come AFTER the proper names *DITI*, *ADITI*, AND *ÁDITYA* “the sun,” AND THAT WHICH HAS the word *PATI* AS ITS FINAL MEMBER. Thus *daitya* “a descendant of Diti,” *áditya* “a descendant of Aditi,” or “(a descendant) of the sun,” *prájápatya* “a descendant of *Prajápati*.”

देवाद्यजो । देव्यम् । देवम् ।

No. 1071.—“AFTER *DEVA* “a god,” let there be the affixes *YAÑ* AND *AÑ*.” Thus *daivya* or *daiva* “divine.”

बहिषष्टिलोपो यञ् च । बाह्यः । ईकक् च ।

No. 1072.—“Let there be ELISION OF the *TI* (No. 52) OF *VAHIS* “out,” AND let there be the affix *YAÑ*.” Thus *váhya* “external.” And the affix *ikak* may be employed (which gives occasion to the rule following).

क्रिति च । ७ । २ । ११८ ।

अचामादेरचो वृद्धिः स्यात् । बाह्यीकः ।

No. 1073.—AND WHEN IT (the *taddhita* affix) HAS AN INDICATORY *K*, let there be *vridhhi* in the room of the first vowel of the vowels (in the word). Thus *váhika* “external.”

गोरजादिप्रसङ्गे यत् । गोरपत्यादि । गव्यम् ।

No. 1074.—“WHEN an affix BEGINNING WITH A VOWEL PRESENTS ITSELF AFTER the word *GO* “a cow,” let the affix *YAT* (be substituted for it).” Thus “what is descended (or procured &c.) from a cow” is expressed by *gavya* (No. 31).

उत्तादिभ्योञ् । ४ । १ । ८६ ।

ओत्सः । इत्यपत्यादिविकारान्तायोः प्रत्ययाः ।

No. 1075.—Let the affix **AN** come AFTER **UTSA** &c. Thus *autsa* "a descendant of Utsa."

So much for the affixes that convey the senses beginning with "posterity" (No. 1077) and ending with "change" (No. 1195).

स्त्रीपुंसाभ्यां नञ्श्रद्धौ भवनात् । ४ । १ । ८७ ।

धान्यानां भवन इत्यतः प्रागर्थेष्वाभ्यामेतो स्तः । स्त्रेवः ।
पौत्रः ।

No. 1076.—In the senses specified in the aphorisms reckoning from this one AS FAR AS No. 1249, the two **NAṆ** AND **ŚNAṆ** come AFTER these two words **STRĪ** "a female" AND **PUNṢ** "a male." Thus *straina* "female," *pauṣina* "male."

तस्यापत्यम् । ४ । १ । ८८ ।

षष्ठ्यन्तात् कृतसंघेः समर्थादपत्येऽर्थे उक्ता वक्ष्यमाणाश्च प्रत्यया
द्य स्युः ।

No. 1077.—Let the affixes already mentioned, or to be mentioned, come optionally, in the sense of THE OFFSPRING THEREOF, after what word ending with the sixth case-affix, and having completed its junction [with whatever it may require to be compounded with], is in grammatical relation thereto.

[N. B. Were the affix applied to a word standing at the end of a compound, before the word had completed its junction with the other words in the compound, then such a rule as No. 1069 would not apply to the whole term, and the alteration directed would fall upon the wrong letter.]

धोर्गुणः । ६ । ४ । १४६ ।

उघर्णान्तस्य भस्य गुणस्तद्धिते । उपगोरपत्यमोपगवः । चास्व-
पतः । दैत्यः । चोत्सः । स्त्रयः । पौत्रः ।

No. 1078.—Let **GUṆA** be in the room OF a *bha* (No. 185) ending in **U** or **Ú**, when a *taddhita* affix follows. Thus *aupagava* (No. 1069) "a descendant of Upagu," [and then, as examples of

1077. *Uṣṇas* "a descendant of *us* *Aśvapati*," *devīya* "a descendant of *dev*," *uṣṇa* "a descendant of *Uṣṇa*," *devīya* "produced by a woman," *uṣṇa* "produced by a man."

उषणोऽवस्यति मेघन ॥ ४११॥ १६२॥

उषणोऽवस्यति मेघनोऽवस्यति मेघनोऽवस्यति ।

No. 1077.—Let *Uṣṇa* be spoken of as *POSTERITY*, BEGINNING WITH THE ELISION OF *Uṣṇa*.

उषो मेघः ॥ ४११॥ १६३॥

उषो मेघः उषो मेघोऽवस्यति मेघनोऽवस्यति ।

No. 1081.—*Uṣṇa* *POSTERITY*, BEGINNING WITH THE ELISION OF *Uṣṇa*. Let there be but ONE affix. Thus *uṣṇa* "a descendant such as a grandson or still lower descendant of *Uṣṇa*,"—the word being the same as that—No. 1077.—*Uṣṇa* *POSTERITY* "a son of *Uṣṇa*."

उषो मेघोऽवस्यति मेघन ॥ ४११॥ १६४॥

उषो मेघोऽवस्यति मेघोऽवस्यति मेघनोऽवस्यति । वात्स्यः ।

No. 1082.—Let *Uṣṇa* be the affix AFTER *GARGA* AND THE LIKE, WITH THE SENSE OF THAT OF A DESCENDANT: NOT NEARER THAN A GRANDSON No. 1077. Thus *gargya* "a grandson, or still lower descendant of *Garga*," *vatsya* "a descendant of *Vatṣa*."

उषो मेघोऽवस्यति मेघन ॥ ४११॥ १६४॥

उषो मेघोऽवस्यति मेघनोऽवस्यति मेघनोऽवस्यति मेघनोऽवस्यति । गार्गाः । वात्साः ।

No. 1082.—AND there is elision OF these two, *Uṣṇa* (No. 1081) AND *Uṣṇa* (No. 1077), being parts of what, ending with *yāṇ* or *āṇ*, has the sense of a descendant: not nearer than a grandson (No. 1077) when the word [of itself, and not as part of a compound word: dependent on another word] takes the plural,—but not in the feminine. Thus *gargāḥ* "the male descendants of *Garga*," *vatsāḥ* "the male descendants of *Vatṣa*."

जीवति तु वंशे युवा । ४ । १ । १६३ ।

वंशे पित्रो जीवति पौत्रदेयदपत्यं चतुर्थेति तद्युवञ्चमेव स्यात् ।

1083.—BUT WHEN ONE IN A LINE of descent, beginning with a father (and reckoning upwards), IS ALIVE, let the descendant of a grandson or still lower descendant, beginning (therefore) with the fourth (in the order of descent) be called YUVAN [—and not *gotra* No. 1079].

गोत्रायून्यस्त्रियाम् । ४ । १ । १६४ ।

यून्यपत्ये गोत्रप्रत्ययान्तादेव प्रत्ययः स्यात् स्त्रियां तु न युव-
ञ्चमेव ।

No. 1084.—WHEN a descendant of the description denoted by YUVAN (No. 1083) is spoken of, let the affix be attached only AFTER what already ends with an affix marking a DESCENDANT AS LOW AT LEAST AS A GRANDSON:—but, IN THE FEMININE, the word is NOT termed *yuvan*, [nor treated accordingly].

यजिषोऽ । ४ । १ । १०१ ।

गोत्रे यो यजिषो तदन्तात् ष ।

No. 1085.—AND let *phak* come AFTER what ends with YAN AND IN, signifying a descendant (No. 1075) at least as low as a grandson, [when a further descendant, of the description mentioned in No. 1083, is to be denoted].

घ्रायनेयीनीयियः फढखच्छघां प्रत्ययादीनाम् । ७ ।
१ । २ ।

प्रत्ययादेः फस्य घायन् ढस्येय् खस्य ईन् छस्य ईय् घस्य ह्य्
इति स्युः । गर्गस्य युवापत्यं गार्ग्यायणः । दात्रायणः ।

No. 1086.—Let there be ĀYAN in the room OF PHA, EY in the room OF PHA, IN in the room OF KHA, FY in the room OF CHHA, AND IY in the room OF GHA, being INITIALS OF AFFIXES. Thus *gārgyaṇa* (No. 1085) "a distant descendant of Garga," *dāk-*

shāyana "a distant descendant of Daksha"—[Garga and Da being alive, or some one intermediate between them and the scendants so named being alive].

अत इञ् । ४ । १ । ६५ ।

अपत्येऽयं । दाक्षिः ।

No. 1087.—Let IN, in the sense of a descendant, come AFTER what ends in SHORT A. Thus *dākshi* (No. 260) "a descendant of Daksha."

बाह्वादिभ्यश्च । ४ । १ । ६६ ।

बाह्विः । औल्लोमिः । आकृतिगणोऽयम् ।

No. 1088.—AND AFTER BĀHU &c. [let in, No. 1087, &c. Thus *bāhavi* (No. 1078) "a descendant of Bāhu," *auḷlom* descendant of Uḷuloman."

This is a class of words recognizable only by the form—No. 53).

अव्यष्ट्यानन्तर्ये विदादिभ्योऽञ् । ४ । १ । १०४ ।

ये त्वपानृपयस्तेभ्योऽपत्येऽन्यश्च तु गोत्रे । विदस्य गोत्रं वे वेदो । विदाः । पुत्रस्यापत्यं पौत्रः । पौत्रो । पौत्राः । एवं दौहिदयः ।

No. 1089.—Let there be the affix AN AFTER VIDA &c., IN SENSE OF IMMEDIATE DESCENDANT (or son) AFTER those which are NOT names of sanctified SAGES, but otherwise in the sense of descendant not nearer than a grandson (No. 1079). Thus "the descendant (not nearer than a grandson) of (the sanctified) Vida," which in the dual becomes *vidau*, and in the plural *vidāh* (No. 1082); then again *pautra* "a son's son (i. e. a grandson)"—dual *pautrau*, plural *pautrāh*—(No. 1082 not applying to this, because the derivation is not of the kind called *gotra*—No. 1079). In the same way *dauhitra* (No. 1069) "a daughter's son and the like."

शिवादिभ्योऽण् । ४ । १ । ११२ ।

अपत्ये । शैवः । गार्हः ।

No. 1090.—Let the affix *AN* come AFTER *ŚIVA* &c., in the sense of offspring. Thus *śaiva* "a descendant of Śiva," *gāṛha* "a descendant of Gāṛḥ."

अपत्यकटस्थितुवभ्यश्च । ४ । १ । ११४ ।

अभिभ्यः । वासिष्ठः । वैश्वामिचः । अन्धकोभ्यः । श्वाफल्कः ।
वृष्णिभ्यः । वासुदेवः । कुरुभ्यः । नाकुलः । साहदेवः ।

No. 1091.—AND (the affix *an* may come) AFTER names of sanctified SAGES, AND of persons belonging to the *ANDHAKA*, *VRISHNI*, AND *KURU* race. It comes after the names of sages in the examples *vāsishṭha* "a descendant of (the sage) *Vasishṭha*," and *vaiśvāmitra* "a descendant of *Viśvāmitra*," after the *Andhakas* in *śwāphalka* "a descendant of *Śwaphalka*," after the *Vrishnis* in *vāsudeva* "the son of *Vasudeva*," and after the *Kurus* in *nākula* "a descendant of *Nakula*," and *sahadeva* "a descendant of *Sahadeva*."

मातृवत् संख्यासंभद्रपूर्वायाः । ४ । १ । ११५ ।

संख्यादिपूर्वस्य मातृशब्दस्य उदादेशः स्यादण् प्रत्ययश्च । द्वेमा-
तुरः । षाण्मातुरः । सांमातुरः । भाद्रमातुरः ।

No. 1092.—Let *U* be the substitute OF the word *MĀTRĪ* "a mother" PRECEDED BY A NUMERAL, OR by *SAM*, OR *BHADRA*; and let there be the affix *an*. Thus *dvaimātura* (No. 37) "having a mother and a step-mother"—(meaning *Gapeśa*), *ṣaṇmātura* "having six mothers"—(meaning *Kārtikeya* who was brought up by the six *Krittikās*), *sānmātura* "whose mother is good," *bhādrāmātura* "having an illustrious mother."

स्त्रीभ्यो ण् । ४ । १ । १२० ।

स्त्रीप्रत्ययान्तेभ्यो ण् । चैन्तेयः ।

No. 1093.—AFTER words ending with FEMININE affixes (No. 1341), let there be the affix *PHAK* (No. 1086). Thus *vainateya*, "the son of *Vinatā*"—(meaning *Garuḍa*).

कन्यायाः कनीन च । ४ । १ । ११६ ।

चादण् । कनीनो व्यासः कर्णश्च ।

No. 1094.—AND let KANĪNA be the substitute OF KANYĀ. By the "and" the affixing of *an* is indicated. Thus *kānīna* "the son of an unmarried woman"—e. g. Vyāsa or Karṇa.

राजन्मघुराचत् । ४ । १ । १३७ ।

No. 1095.—AFTER RĀJAN AND ŚWAŚURA, let there be the affix YAT.

राजो जातावेव ।

No. 1096.—"AFTER RĀJAN, ONLY WHEN IT MEANS THE regal CASTE," (does the affix directed by No. 1095 come).

ये चाभावकर्मणोः । ६ । ४ । १६८ ।

यदौ तद्धितेऽन् प्रकृत्या स्यात्तु भावकर्मणोः । राजन्यः ।
जातावेवेति हिम् ।

No. 1097.—AND WHEN a *taddhita* affix, beginning with *y*, follows, let AN (if the word ends in *an*) remain in its shape unaltered, but NOT WHEN THE SENSE IS THAT OF ACTION OR STATE. Thus *rājanya* (Nos. 1095 and 1096) "a Kshatriya or man of the regal caste"—(whereas "the royal state of a king," by No. 979, would be *rājya*). Why do we say, in No. 1096, "only when it means the regal caste"? [For the reply see the example under the next rule].

अन् । ६ । ४ । १६७ ।

अन् प्रकृत्याणि परे । राजनः । श्वशुर्यः ।

No. 1098.—Let AN (at the end of a word) remain in its original form (in spite of No. 979), when the affix *an* follows. Thus *rājana* "the son of a king" (who need not have had a Kshatriya mother, in which case he will not be of the Kshatriya race—see No. 1097). Then, again, by No. 1095, we have *śwaśurya* "the son of a father-in-law."

क्षत्राद्घः । ४ । १ । १३८ ।

क्षत्रियः । जातावित्येव । क्षात्रिन्यः ।

No. 1099.—AFTER KSHATRA, let there be the affix GHA. Thus *kshatriya* (Nos. 1086 and 260) "one of the caste of the Kshatras." This is the form of the derivative only when the caste is spoken of—for otherwise the derivative is *kshātri* (No. 1087) "a descendant of a Kshatra" (not necessarily by a Kshatra mother).

रेवत्यादिभ्यश्च । ४ । १ । १४६ ।

No. 1100.—AFTER REVATĪ &C., let there be THAK.

ठस्येकः । ७ । ३ । ५० ।

चङ्गात् परस्य ठस्येकादेशः । रेवतिङ्कः ।

No. 1101.—Let IKA be the substitute OF THA coming (without the intervention of any letter) after an inflective base (No. 152). Thus *ruivatika* "a descendant of Revatī."

जनपदशब्दात् क्षत्रियादञ् । ४ । १ । १६८ ।

जनपदक्षत्रियवाचकाच्छब्दादवपत्ये । पाञ्चालः ।

No. 1102.—Let there be AN, to denote progeny, AFTER A WORD WHICH, while it EXPRESSES A COUNTRY, expresses ALSO A KSHATRIYA. Thus *pāñchāla* "the descendant of the Kshatriya who gave his name to the country of Pañchāla."

क्षत्रियसमानशब्दाज्जनपदात् तस्य राजन्यपत्यवत् । पाञ्चालानां राजा पाञ्चालः ।

No. 1103.—" (Let the same affix—see No. 1102—) AS WHEN the sense is that of PROGENY, WHEN the sense is that of the KINGS THEREOF, come AFTER the name of A COUNTRY OF THE SAME NAME AS A KSHATRIYA." Thus *pāñchāla* "the king of the Kshatriyas (or of the country) of Pañchāla."

पुरोरण् । पौरवः ।

No. 1104.—" Let AN come AFTER PURU." Thus *paurava* "a descendant of Puru."

पाण्डोर्यञ् । पाण्ड्यः ।

No. 1105.—“Let *PYAN* come AFTER *PÁNDU*.” Thus *pándya* “a descendant of *Páṇḍu*.”

कुरुनादिभ्यो स्यः । ४।१।१७२।

कौरव्यः । नैषध्यः ।

No. 1106.—Let there be *NYA* AFTER *KURU* AND names BEGINNING WITH *N* (signifying both a country and its Kshatriya inhabitants). Thus *kauravya* (No. 1078) “a descendant of *Kuru*,” *nai-shadhya* “a descendant of *Nishadha*.”

ते तद्राजाः । ४।१।१७४।

अजादयस्तद्राजसंज्ञाः स्युः ।

No. 1107.—Let *THESE*, viz. the affixes: *an* &c., be called *TAD-RÁJA* (No. 1027—i. e. “the king thereof”).

तद्राजस्य बहुषु तेनैवास्त्रियाम् । २।४।६२।

बहुष्वर्थेषु तद्राजस्य लुक् तत्कृते बहुत्वे न तु स्त्रियाम् ।
पञ्चालाः । इत्यादि ।

No. 1108.—There shall be elision OF a *TADRÁJA* (No. 1107) affix, WHEN the meanings are *MANY* (i. e. when the word is plural) WHEN BY THE WORD ITSELF [and not by the word standing as part of a compound epithet dependent on another word] the plural is taken—but NOT IN THE FEMININE. Thus (as the plural of *pāñchāla*—No. 1103 we have) *pāñchālāḥ* “the kings of *Pañchāla*, or their descendants.” And so of others.

कम्बोजालुक् । ४।१।१७५।

कम्बोजात् तद्राजस्य लुक् । कम्बोजः । कम्बोजौ ।

No. 1109.—AFTER the word *KAMBOJA*, there is elision of the *tadrāja* affix (No. 1107). Thus *Kamboja* “the king of *Kamboja*,” *kambojau* “two kings of *Kamboja*.”

कम्बोजादिभ्य इति वक्तव्यम् । चेलः । शकः । क्षेरलः । यवनः ।

इत्यपत्याधिकारः ।

No. 1110.—“IT SHOULD BE SAID (in No. 1109) ‘AFTER KAMBOJA AND THE LIKE.’” Thus *chola* “the king of Chola,” *saka* “the king of Scythia,” *kerala* “the king of Kerala,” *yavana* “the king of Greece.”

So much for the subject of Patronymics (or for the division of the Grammar where the words—“in the sense of progeny”—exert an influence—having to be supplied in each rule).

तेन रत्नं रागात् । ४ । २ । १ ।

अयं स्यात् । कषायेय रत्नं वस्त्रं काषायम् ।

No. 1111.—Let *an* come after a word denoting a COLOUR, to signify what is COLOURED THEREBY. Thus *kāśāya* “coloured of a dull red”—as cloth.

मध्वचेय युक्तः काशः । ४ । २ । ३ ।

अयं स्यात् ।

No. 1112.—Let *an* come (after the name of an asterism) to signify a TIME CONNECTED WITH THE ASTERISM.

तिष्यपुष्ययोर्नक्षत्राणि यलोप इति वाच्यम् । पुष्येय युक्तं पौष-
महः ।

No. 1113.—“IT SHOULD BE MENTIONED THAT THERE IS ELISION OF the Y, WHEN AN (No. 1112) COMES AFTER the ASTERISM OF TISHYA OR (as it is also called) PUSHYA.” Thus *pauṣa* “belonging—as a day—to the asterism Pushya”—(i. e. to the month of December, in which month the moon is full in that asterism).

सुवविशेषे । ४ । २ । ४ ।

पूर्वेण विहितस्य लुप् षष्ठिदण्डात्मकस्य कालस्यावान्तरविशेष-
श्चेन्न गम्यते । अद्य पुष्यः ।

No. 1114.—There shall be ELISION (*lup*, No. the
affix enjoined by the preceding aphorism (No. 1112), IF
ELI-
FICATION is to be understood of an included portion of t

consisting of twenty-four hours (or sixty *danḥas*). Thus *pushyah* "to-day belongs to the asterism Pushya"—(meaning "to-day" neither the day-time in particular, nor the night-time in particular, but both alike).

दृष्टं साम । ४ । २ । ७ ।

तेनेत्येव । वसिष्ठेन दृष्टं वासिष्ठं साम ।

No. 1115.—Let *an* come after what ends with the 3rd affix in the sense of SEEN—the thing seen by the one whose name is in the 3rd case, being the *SÁMA-VEDA*. Thus *vāsishṭha* "the (portion of the) *Sáma* seen by (or revealed to) *Vasishṭha*."

वामदेवाद्वाङ्मू । ४ । २ । ८ ।

वामदेवेन दृष्टं साम वामदेवम् ।

No. 1116.—Let *DYAT* AND *DYA* come AFTER the name *V. DEVA* (under the circumstances set forth in No. 1115). Thus *vādevya* (No. 260) "the (portion of the) *Sáma* seen by *Vāmadeva*."

परिवृतो रथः । ४ । २ । १० ।

अस्मिन्नर्थेऽण् प्रत्ययो भवति । वस्त्रेण परिवृतो वास्त्रो रथः ।

No. 1117.—The affix *an* comes (after a word in the 3rd case) in the sense of SURROUNDED—the thing so surrounded being the CHARIOT. Thus *vāstra* "surrounded with cloth"—e. g. a chariot.

तच्चादृतममचभ्यः । ४ । २ । १४ ।

शरावे उदृतः शराव ओदनः ।

No. 1118.—The affix *an* comes AFTER words denoting VESSELS to signify PLACED THEREON. Thus *árāva* "placed on a shield"—as boiled rice.

संस्कृतं भक्षाः । ४ । २ । १६ ।

सम्प्रत्यन्तादण् स्यात् संस्कृतेऽर्थे यत् संस्कृतं भक्षाश्चेत् ते स भ्राष्ट्रेषु संस्कृता भ्राष्ट्रा भक्षाः ।

No. 1119.—Let *an* come after what ends with the 7th affix, to denote what is PREPARED therein—if that which is so

pared be GRANULAR FOOD. Thus *bārdakṛa* "prepared in frying-pans"—(as barley &c).

साऽस्य देवता । ४ । २ । २४ ।

इन्द्रो देवताऽस्येति येन्द्रं हविः । पाशुपतम् । बार्हस्पत्यम् ।

No. 1120.—An affix comes after the name of ANY DEITY, when something is to be spoken of as HIS. Thus *aindra* "belonging to the deity Indra"—as butter (in an oblation), *pāsupata* "belonging to Śiva," *vāśhaspatya* "belonging to Vṛihaspati."

सुप्तादधन् । ४ । २ । २६ ।

शुल्लियम् ।

No. 1121.—AFTER the name ŚUKRA, there is the affix GHAN. Thus *śukriya* (No. 1120 and 1086) "belonging to Śukra"—(as an oblation of butter).

सोमादध्वम् । ४ । २ । ३० ।

सौम्यम् ।

No. 1122.—AFTER the name SOMA, there is the affix TTAṆ. Thus *saumya* (No. 1069) "belonging to the Moon"—(as an oblation of butter).

वाय्वतुपिपुषलो यत् । ४ । २ । ३१ ।

वायव्यम् । ऋतव्यम् ।

No. 1123.—AFTER VĀYU, ṚITU, PITṚI, AND UŚHAṆ, there is the affix YAT. Thus *vāyavya* "belonging to the god of the winds," *ṛitavya* "belonging to the seasons"—(as an oblation of butter).

रीरु ऋतः । ७ । ४ । २७ ।

ऋतुयज्जारेऽसार्वधातुके यकारे ऋ च परे ऋतो रीरुदेवः ।
यस्येति च । पितृयम् । उपस्यम् ।

No. 1124.—The substitute OF SHORT RĪ shall affix, beginning with *y* and not being a *krī* (No. 3) : a *dhātuka* (No. 418), follows, or if *okṛi* (No. 1332) :

by No. 260, we have *pitrya* (No. 1123) "belonging to the genitors," *ushasya* "belonging to the dawn"—(as butter o in oblation).

पितृव्यमातुलमातामहपितामहाः । ४ । २ । ३६ ।

एते निपात्यन्ते । पितुर्भाता पितृव्यः । मातुर्भाता मातुः
मातुः पिता मातामहः । पितुः पिता पितामहः ।

No. 1125.—The word *PITRIVYA* "a father's brother," *MĀ* "a mother's brother," *MĀTĀMAHA* "a mother's father," AND *PI* HA "a father's father," are anomalously formed.

तस्य समूहः । ४ । २ । ३७ ।

काक्षानां समूहः काकम् ।

No. 1126.—An affix is added to a word, when the sense COLLECTION THEREOF. Thus *kāka* "a collection of crows."

भिक्षादिभ्योऽण् । ४ । २ । ३८ ।

भेक्ष् । गर्भिणीनां समूहो गर्भिणम् । इह भस्याडे तद्धित
पुंवद्भावे कृते ।

No. 1127.—The affix *AN* comes AFTER *BHIKSHĀ* "alms". Thus *bhaiksha* (No. 1126) "what is collected in the shape of a *gārbhīṇa* "a collection of pregnant females." In this example word (*garbhīṇī* "a pregnant woman") having been reduced to form of the masculine by the supplementary rule, that "the culine form of a *bha* (No. 185) is substituted, when a *taddhita* follows without an indicatory *ḍh*" (the application of No. 97 debarred by the rule following).

इनपत्यनपत्ये । ६ । ४ । १६४ ।

अनपत्यार्थेऽणि च्च् प्रकृत्या । तेन नस्तद्धित इति टिलोपो
युवतीनां समूहो यौवतम् ।

No. 1128.—WHEN the affix *AN* FOLLOWS, NOT IN THE S OF OFFSPRING, the termination *IN* shall remain in its original s. Hence (in the case of *gārbhīṇa*, No. 1127) there is not elision.

the last vowel and what follows it by No. 979. Then, again, (as another example of No. 1127) we have (from *yuvati* "a young woman") *yauvata* (No. 260) "a collection of young women."

ग्रामजनबन्धुभ्यस्तल्।४।२।४३।

तलन्तं स्त्रियाम् । ग्रामता । जनता । बन्धुता ।

No. 1129.—The affix TAL comes AFTER GRĀMA, JANA, AND BANDHU. What ends in *tal* is feminine. Hence *grāmata* (No. 1341) "a collection of villages," *janata* "a collection of persons," *bandhuta* "a collection of relatives."

गजसहायाभ्यां चेति वक्तव्यम् । गजता । सहायता ।

No. 1130.—"IT SHOULD BE STATED that this (affixing of *tal*—No. 1129) takes place ALSO AFTER GAJA AND SAHĀYA." Thus *gajata* "a collection of elephants," *sahāyata* "a collection of allies."

अहः खः क्तो । अहीनः ।

No. 1131.—"The affix KHA comes AFTER AHAṆ 'a day' IN THE SENSE OF A SACRIFICE." Thus *ahina* (No. 1086) "a particular sacrifice—one lasting a certain number of days."

अचित्तप्रतिधेनोश्चक्।४।२।४७।

No. 1132.—AFTER things WITHOUT CONSCIOUSNESS, AND HASTI "an elephant," AND DHENU "a milch cow," there is the affix THAK.

इसुसुत्नान्तात् कः।७।३।५१।

इस् ठस् ठक् तान्तात् परस्य ठस्य कः । सात्तकम् । हास्तिकम् । धेनुकम् ।

No. 1133.—Let K be the substitute of TH AFTER WHAT ENDS WITH IS, OR US, OR AN UK, OR T. Thus *saktuka* (No. 1132) "a quantity of flour," *hastika* "a collection of elephants," *dhanuka* "a collection of milch cows."

तद्धीते तद्दे।४।२।५६।

No. 1134.—(Let an affix come after a word denoting some subject of study) IN THE SENSE OF WHO HAS STUDIED THAT, or WHO UNDERSTANDS THAT.

न ख्याभ्यां पदान्ताभ्यां पूर्वा तु ताभ्यामैच् । ७ । ३ । ३ ।

पदान्ताभ्यां यकारवकाराभ्यां परस्य न वृद्धिः किंतु ताभ्यां पूर्वै
क्रमादेतावागमो स्तः । व्याकरणमधीते वेद वा वेद्याकरयः ।

No. 1135.—There is NOT *vṛiddhi* (by No. 1069) in the room of what stands AFTER the letters Y AND V, being the FINALS OF PADAS, BUT there are, BEFORE THE TWO, RESPECTIVELY, the two augments AI AND AU. Thus *vaiyākaraṇa* "one who has studied, or who knows, the grammar"—where the *y* of *vyākaraṇa* "grammar" is at the end of a *pada*, inasmuch as the prefix *vi* is one of the Indeclinables—(No. 399).

क्रमादिभ्यो वुन् । ४ । २ । ६१ ।

क्रमज्ञः । पदज्ञः । शिक्षकः । मीमांसकः ।

No. 1136.—AFTER KRAMA &C., let there be the affix VUN (in the sense of "who knows the thing"). Thus *kramaka* (No. 836) "one who knows the order," *padaka* "one who knows the verses (of the Veda)," *śikṣhaka* "one who knows one of the six Vedāṅgas," *mīmāṃsaka* "one who knows the Mīmāṃsā philosophy."

तदस्मिन्नस्तीति देशे तन्नाम्नि । ४ । २ । ६७ ।

उदुम्बराः सन्त्यस्मिन् देशे औदुम्बरो देशः ।

No. 1137.—(An affix is placed after a word expressive of anything) in the sense of—THAT thing IS IN THIS—THE PLACE TAKING A NAME THEREFROM. Thus *aulumbara* "a country in which there are glomerous fig-trees."

तेन निर्युक्तम् । ४ । २ । ६८ ।

कुशाम्ब्येन निर्वृता नगरी कुशाम्बी ।

No. 1138.—In the sense of what is COMPLETED BY HIM (an affix is placed after the person's name). Thus *kuśāmbī* "the city completed by Kuśāmba."

तस्य निवासः । ४ । २ । ६६ ।

शिवीनां निवासो देशः शिवः ।

No. 1139.—When the sense is HIS DWELLING-PLACE, (an affix is placed after the person's name). Thus *śaśiva* "the country of the Śiva."

अदूरभवच्च । ४ । २ । ७० ।

विदिश्याया अदूरभवं वेदिशम् ।

No. 1140.—AND when the sense is WHAT IS NOT FAR OFF therefrom (an affix is placed after the name of a place). Thus *vaiddīśa* "what is not far off from the city Viddīśa."

जनपदे लुप् । १ । २ । ५१ ।

जनपदे वाच्ये चातुरर्थिकस्य लुप् ।

No. 1141.—WHEN A COUNTRY is to be expressed, there is ELISION (*lup*) of a "quadruply significant" affix—[i. e. of an affix which conveys the senses specified in Nos. 1137, 1138, 1139, and 1140].

लुपि युक्तवच्चलिवचने । १ । २ । ५१ ।

लुपि सति प्रकृतिबलिवचने स्तः । पञ्चालानां निवासो जनपदः पञ्चालाः । कुरवः । अङ्गाः । बाङ्गाः । कलिङ्गाः ।

No. 1142.—WHEN there is elision by LUP (No. 1141), the GENDER AND NUMBER remain AS IN the ORIGINAL term. Thus *pañchāśālā* "the country which is the dwelling-place of the Pañchāśālā," *kuravāḥ* "the country of the Kurus," *aṅgāḥ* "the country of the Aṅgas," *baṅgāḥ* "the country of the Baṅgas," *kaliṅgāḥ* "the country of the Kaliṅgas."

वरणादिभ्यश्च । ४ । २ । ८२ ।

अजनपदार्थे आरम्भः । वरणानामदूरभवं नगरं वरणाः ।

No. 1143.—AND AFTER the words VARAṆĀ &c. (elision takes place as directed in No. 1142). The origination of this rule is for the sake of what is not a country [like the words referred to in No.

1142]. Thus *varanāḥ* "the city [—not the country—] not far from the country of the Varanās."

कुमुदनढवेतसेभ्यो ङ्मतुप् । ४ । २ । ८७ ।

No. 1144.—The affix *DMATUP* comes AFTER the words *KUMUDA* "a lotus," *NADA* "a reed," AND *VETASA* "a ratan."

भयः । ८ । २ । १० ।

भयन्तान्मतेर्मस्य वः । कुमुदान् । नवान् ।

No. 1145.—Let there be *v* in the room of the *m* of the affix *matu* (No. 1144) AFTER what ends in *A JHAY*. Thus *kumudavat* (No. 267) abounding in lotuses," *navavat* "abounding in reeds."

मादुपधायाश्च मतेर्वीज्यादिभ्यः । ८ । २ । १६ ।

मवर्णावर्णान्तान्मवर्णावर्णोपधाच्च यवादिषर्जितात् परस्य मतेर्मस्य वः । वेतस्वान् ।

No. 1146.—Let there be *v* in the room OF the *m* of the affix *MATU* (No. 1144) coming AFTER a word the final of which is *M* OR *A* OR *ś*, OR THE PENULTIMATE letter OF WHICH IS *M* OR *A* OR *ś*—but NOT AFTER the word *YAVA* "barley" &c. Thus *vetusvat* (No. 1144 and 267) "abounding in ratans."

नटशादाङ्घ्रलच् । ४ । २ । ८८ ।

नट्टलः ।

No. 1147.—AFTER the words *NADA* "a reed" AND *śīda* "young grass," there is the affix *DWALACH*. Thus *navāla* (No. 267) "abounding with reeds."

शिखाया वलच् । ४ । २ । ८९ ।

शिखावलः ।

इति चातुरर्थिकाः ॥

No. 1148.—AFTER the word *śIKHĀ* "a crest," there is the affix *VALACH*. Thus *śikhāvulu* "crested (as a peacock)."

So much for the affixes "quadruply significant" (see No. 1141.)

शेषे । ४ । २ । ९२ ।

दिचतुरर्थ्यन्तादन्योऽर्थः शेषस्तत्राणादयः स्युः । चतुषा
चतुषं रूपम् । आचणः शब्दः । औपनिषदः पुंस्यः । दृषदि
पदाः सक्तवः । चतुर्भिर्हृद्यते चातुरं शक्तम् । चातुर्दश्यां
चातुर्दशं रक्षः । तस्य विकार इत्यतः प्राक् शेषाधिकारः ।

1149.—Let a meaning, other than those of which "pro-
o. 1077) was the first mentioned and the "quadruple
on" (No. 1141) the last, be called "the remainder,"—and
REMAINDER of senses, too, let there be the affixes *an* &c.
kshusha "visible"—viz. colour, which is apprehended by
rāvana "audible"—viz. sound, *aupaniṣadu* "treated
apture"—viz. soul, *dārshadu* "ground on a stone"—viz.
of fried corn, *chātura* "ridden in by four persons"—viz.
cart, *chāturvāṇu* "who is seen on the fourteenth day of
h"—viz. a goblin.

regulating influence of the expression "in the remainder"
from this aphorism forward as far as that marked No. 1195.

वारपारादघञौ । ४ । २ । ८३ ।

वातादी राष्ट्रियः । अवारपारीणः ।

1150.—AFTER the words RĀSHTRA "a country" AND
RA "both banks," there are respectively, the affixes GHA
. Thus *rāshṭriya* (No. 1086) "born &c., in a country,"
rīna "who or what goes or extends to both banks."

पाराद्विगृहीतादपि विपरीताच्चेति चतुर्व्यस् । अवारपारीणः ।

। पारावारीणः । इह प्रकृतिविशेषाद्वाद्यप्युत्पलन्ता
तेषां वातादयोऽर्थविशेषाः समर्थविभक्तयश्च सन्त्यन्ते ।

1151.—"IT SHOULD BE STATED (in addition to what is
No. 1150) THAT the affix may come AFTER the word AVĀ-
(not only in the form in which it is there exhibited, but)
EN IT IS TAKEN SEPARATELY in pieces, AND when it is IN-
' Thus *avārīna* "belonging to this bank of the river,"
' belonging to the other bank," *pārāvārīna* "belonging
her bank as well as to this."

There shall now be mentioned derivatives which end in those affixes the first whereof is *gha* (No. 1150) and the last whereof are *tyu* and *tyul* (No. 1171), with specification of the original terms (to which the application of those affixes is appropriate); and their varieties of meaning—such as “being produced therefrom” and the like—shall be mentioned; and also the declensional cases in connection with which the affixes are appropriately applicable.

ग्रामाद्यखनौ । ४ । २ । ६४ ।

ग्राम्यः । ग्रामीणः ।

No. 1152.—AFTER the word GRÁMA “a village,” let there be the affix Y OR KHAN. Thus *grámya* or *grámīṇa* (No. 104) “rustic.”

नद्यादिभ्यो ढक् । ४ । २ । ६७ ।

नादेयम् । माहेयम् । वाराणसेयम् ।

No. 1153.—AFTER the words NADÍ “a river” &c., let there be the affix DHAK. Thus *nádeya* (No. 1086) “aquatic,” *máhe* “earthen,” *várāṇaseya* “belonging to Benares.”

दक्षिणापश्चात्पुरसस्त्यक् । ४ । २ । ६८ ।

दाक्षिणात्यः । पाश्चात्यः । पौरस्त्यः ।

No. 1154.—AFTER the words DAKSHINÁ, PÁSCHÁT, AND PURA let there be the affix TYAK. Thus *dákshinátya* “produced in the south,” *páschátya* “produced in the west,” *paurastya* “produced in the east.”

क्षुप्रागपागुदक्षप्रतीचो यत् । ४ । २ । १०१ ।

दिव्यम् । प्राच्यम् । अपाच्यम् । उदीच्यम् । प्रतीच्यम् ।

No. 1155.—AFTER DYU “the sky,” PRÁCH, APÁCH, UDACH AND PRATÍCH, let there be the affix YAT. Thus *divya* “celestial,” *práchya* “eastern,” *apáchya* “southern,” *udáchya* (No. 366) “northern,” *pratichya* “western.”

अव्ययात् त्यप् । ४ । २ । १०४ ।

अमेद्वत्तसिचेभ्य एव । अमात्यः । इहत्यः । कृत्यः ।
ततस्त्यः । तत्तत्यः ।

No. 1156.—Let there be the affix **TYAP** AFTER AN INDECLINABLE—that is to say, however, only after *amd* “together,” *iha* “here,” *kwa* “where?,” and (those that end in) *tasi* (No. 1286) and *tra* (No. 1291). Thus *amātya* “a minister,” *ihatya* “produced here,” *kwaṭya* “produced where?,” *tatastyā* “produced thence,” *tatratya* “produced there.”

त्यन्नेधुवे । नित्यः ।

No. 1157.—“Let **TYAP** come AFTER the indeclinable **NI** IN THE SENSE OF CONSTANTLY.” Thus *nitya* “eternal.”

वृद्धिर्यस्याचामादिसदृशम् । १ । १ । ७३ ।

यस्य समुदायस्याचां मध्ये चादिवृद्धिसदृशसंज्ञं स्यात् ।

No. 1158.—Let THAT whole word AMONG THE VOWELS OF WHICH THE FIRST is a **VRIDDHI** be called **VRIDDHA**.

त्यदादीनि च । १ । १ । ७४ ।

वृद्धसंज्ञानि स्युः ।

No. 1159.—AND let **TYAD** &c., (No. 170) be called *vriddha* (No. 1158).

वृद्धाच्छः । ४ । २ । ११४ ।

शालीयः । तदीयः ।

No. 1160.—AFTER a word called **VRIDDHA** (Nos. 1158 and 1159), let there be the affix **CHHA**. Thus *śālyā* (Nos. 1086 and 260) “belonging to a hall,” *tadīya* “belonging to that.”

वा नामधेयस्य । वृद्धसंज्ञा । देवदत्तीयः । देवदत्तः ।

No. 1161.—“The appellation *vriddha* (No. 1158) is OPTIONALLY that OF A PROPER NAME (whether it have a *vriddhi* in its first syllable or not).” Thus *devadattīya* (No. 1160) or *daiivadatta* “belonging to Devadatta.”

गङ्गादिभ्यश्च । ४ । २ । १३८ ।

गङ्गीयः ।

No. 1162.—AND AFTER the words GAHA &c., (there is the affix *chha*—No. 1160). Thus *gahīya* “belonging to a cave.”

युष्मदस्मदोरन्यतरस्यां खञ् च । ४ । ३ । १ ।

चाक्चः । पक्षेऽण् । युवयोर्युष्माकं चायं युष्मदीयः । अस्मदीयः ।

No. 1163.—AND AFTER YUSHMAD AND ASMAH (No. 170), OPTIONALLY let there be the affix *KHAN*. By the “and” it is meant that the affix may be *chha* (No. 1160); and on the alternative, which is optional, the affix will be *an*. Thus (when the affix *chha* is used) *yushmadīya* “what belongs to you two, or to all of you,” *asmadīya* “what belongs to us.”

तस्मिन्नि च युष्मावास्माकौ । ४ । ३ । २ ।

युष्मदस्मदोरेतावादेशो स्तः खञि अञि च । योष्माकीयः । आस्माकीनः । योष्माकः । आस्माकः ।

No. 1164.—WHEN THIS affix, viz. *khan* (No. 1163), is added, AND when *AN* is added, then YUSHMĀKA AND ASMĀKA are the substitutes of *yushmad* and *asmad*. Thus *yushmākīna* “belonging to you,” *asmākīna* “belonging to us,” (and so, too, with the affix *an*) *yushmāka* and *asmāka*.

तदवसमकावेकवचने । ४ । ३ । ३ ।

एकार्थवाचिनोर्युष्मदस्मदोस्तवकममकौ स्तः खञि अञि च । तावकीनः । तावकः । मामकीनः । मामकः । हे तु ।

No. 1165.—In the room of *yushmad* and *asmad*, EXPRESSING ONE individual, there are TAVAKA AND MAMAKA, when the affix *khan* or *an* follows. Thus *tāvukīna* or *tāvaka* “belonging to thee,” *māmukīna* or *māmaka* “belonging to me.” But when the affix is *chha* (then the rule following applies).

प्रत्ययोत्तरपदयोश्च । ७ । २ । ६८ ।

मपर्यन्तयोरनयोरेकार्थवाचिनोस्त्वमो स्तः प्रत्यये उत्तरपदे च
परतः । त्वदीयः । मदीयः । त्वत्पुत्रः । मत्पुत्रः ।

No. 1166.—AND WHEN AN AFFIX follows, OR A WORD IN COMPOSITION, the *twa* and *ma* are put in the room of those two (viz. *yushmad* and *asmad*) as far as the *m* (i. e. in the room of *yushm* and *asm*), when they signify a single individual. Thus *twadīya* "belonging to thee," *madīya* "belonging to me," *tvauputra* "thy son," *matputra* "my son."

मध्यान्मः । ४ । ३ । ८ ।

मध्यमः ।

No. 1167.—AFTER the word MADHYA "the middle," there is the affix MA. Thus *madhyama* "middlemost."

कालादृञ् । ४ । ३ । ११ ।

कालिकम् । मासिकम् । सांवत्सरिकम् ।

No. 1168.—AFTER a word expressive of TIME, there is the affix THAÑ. Thus *kālika* (No. 1101) "temporal," *māsika* "monthly," *sānvatsarika* "annual."

चव्ययानां भमाचे टिलोपः । सायंप्रातिकः । पौनःपुनिकः ।

No. 1169.—"There is ELISION OF THE LAST VOWEL AND WHAT FOLLOWS IT OF INDECLINABLES, IF ONLY they be entitled to the name of BHA (No. 185)." Thus (from *prātar*) *sāyahprātika* "belonging to evening and morning," (and, from *punar*), *paunahpūnika* "happening again and again."

प्रावच ण्ययः । ४ । ३ । १७ ।

प्रावृषेय्यः ।

No. 1170.—AFTER the word PRĀVṚISH "the rainy season," there is the affix ENYA. Thus *prāvṛishenya* "what belongs to the season of the rains."

सायंचिरंमाह्नेमगेऽव्ययेभ्यश्चुबुद्धौ तुट् च । ४ । ३ । २३ ।

सायमित्यादिभ्यश्चतुर्भ्योऽव्ययेभ्यश्च कालवाचिभ्यष्ट्युलौ स्त-
स्तयोस्तुट् च । सायंतनम् । चिरंतनम् । प्राह्णे प्रगे अनयोरेदन्त-
त्वं निपात्यते । प्राह्णेतनम् । प्रगेतनम् । दोषातनम् ।

No. 1171.—AFTER the four, *sāyam* &c.—i. e. after *SĀYAM* "at eve," *CHIRAM* "for a long time," *PRĀHṆE* "in the forenoon," *PRAGE* "at dawn," AND after INDECLINABLES expressing time, there are the affixes *TYU* AND *TYUL*, AND their augment *TUṬ*. Thus, *sāyāntana* (No. 836) "what is of the evening," *chirāntana* "lasting" or "delayed long." In the case of *prāhṇe* and *prage* the termination in *e* (in spite of No. 768) is anomalous; and we have *prāhṇetana* "what is of the forenoon," and *pragetana* "what is of the early morn." (As an example of the rule applied to an indeclinable expressing time, take) *doshātana* "belonging to the night."

तप जातः । ४ । ३ । २५ ।

सप्रमीसमर्थोज्जात इत्यर्थेऽणादयो घादयश्च स्युः । सुघ्रे जातः ।
सौघ्रः । उत्से जातः । औत्सः । राष्ट्रे जातः । राष्ट्रियः । अवार-
पारे जातः । अवारपारीणः । इत्यादि ।

No. 1172.—Let there be the affixes *an* &c., and *gha* &c., in the sense of PRODUCED THEREIN, after what in the 7th case is in grammatical relation (as the locality). Thus *sraughna* "born in Srughna," *autsa* "born in Utsa," *rāshṭriya* "born in a country," *avārapārīṇa* (No. 1150) "born on this or the opposite bank :"—and so of others.

प्रावृषष्ठप् । ४ । ३ । २६ ।

एण्यापवादः । प्रावृषिकः ।

No. 1173.—AFTER *PRĀVRISH* "the rainy season" let there be the affix *THAP* (when the sense is that of "produced in"). This debars *enya* (No. 1170).—Thus *prāvrishika* (No. 1101) "produced in the rainy season."

प्रायभवः । ४ । ३ । २८ ।

तदेत्येव । सुघ्ने प्रायेण बाहुल्येन भवति । सोघ्नः ।

No. 1174.—[The affixes *an* &c. may come] when the sense is BEING MUCH—but only after that denoting “where.” Thus *sraughna* “what is much—i. e. what is abundant—in Srugghna.”

संभूयेते । ४ । ३ । ४१ ।

सुघ्ने संभवति । सोघ्नः ।

No. 1175.—[The affixes *an* &c. may come] when the sense is ADAPTED. Thus *sraughna* “what is suited to the country of Srugghna.”

कोशाङ्ग । ४ । ३ । ४२ ।

कोशेयं वस्त्रम् ।

No. 1176.—AFTER the word *kośa* “cocoon of the silkworm,” let there be the affix *phañ*. Thus *kaśīya* “silken”—clothes.

तत्र भवः । ४ । ३ । ५३ ।

सोघ्नः । चोत्सः । राष्ट्रियः ।

No. 1177.—[The affixes *an* &c. may come] when the sense is WHO STAYS THERE. Thus *sraughna* “who stays in Srugghna,” *autsa* “who stays in Utsa,” *rāshtriya* “who stays in a kingdom.”

दिगादिभ्यो यत् । ४ । ३ । ५४ ।

दिश्यम् । घर्ग्यम् ।

No. 1178.—AFTER the word *diś* &c., let there be the affix *yat*. Thus *diśya* “lying in a particular tract or quarter,” *vuryya* “belonging to a class.”

शरीरावयवाच्च । ४ । ३ । ५५ ।

दन्त्यम् । कण्ठ्यम् । अध्यात्मादेष्टुषिष्यते । अध्यात्मे भवमाध्यात्मिकम् ।

No. 1179.—AND AFTER what denotes A PART OF THE BODY (let there be the affix *yat*). Thus *dantya* “dental,” *kaṇḥkya* “guttural.”

It is wished (by Patañjali) that after the words *adhy* "a minister of soul" &c., there should be the affix *than*. *ādhyātmika* "relating to one of the ministers of soul" [as of in the Sāākhya philosophy].

अनुश्रुतिद्यादीनां च । ७ । ३ । २० ।

एषामुभयपदवृद्धिर्जिति णिति किति च । आधिदैविकम्
धिभौतिकम् । ऐहलौकिकम् । आकृतिगणोऽयम् ।

No. 1180.—AND, AFTER the words *ANUŚATIKA* "about hundred" &c., when an affix with an indicative *ṇ* or *ṇ* or *k* c let a *vriddhi* be the substitute of the vowel in both members of the compound. Thus—in those terms of the Sāākhya—*adhileva* "a presiding deity") *ādhidāivika* "dependent on a presiding deity," (from *adhibhūta* the province of an organ") *bhautika* "having reference to the province of an organ," *ihaloka* "the world here") *aihalaukika* "relating to this world." This is a class of words (see No. 53) the fact of a word's belonging to which is known only from its form.

जिह्वामूलाङ्गुलेश्चः । ४ । ३ । ६२ ।

जिह्वामूलीयम् । अङ्गुलीयम् ।

No. 1181.—AFTER the words *JIHVĀMŪLA* AND *ĀṅGU* there be the affix *CHHA*. Thus *jihvāmūlīya* (No. 1086) "residing in the root of the tongue," *āṅgultīya* "residing in the fingers."

वर्गान्ताच्च । ४ । ३ । ६३ ।

कवर्गीयम् ।

No. 1182.—AND AFTER WHAT ENDS WITH *VARGA* (let there be the affix *chha*). Thus *kavaryīya* (No. 1086) "belonging to the class of *k*"—(i. e. a guttural letter—see No. 17).

तत आगतः । ४ । ३ । ७४ ।

सुघ्रादागतः । सोघ्रः ।

No. 1183.—[Let there be the affix *an* &c.] when the sense is WHAT HAS COME THENCE. Thus *sraughna* "what has come from Srughna."

ठनायत्तानेभ्यः । ४ । ३ । ७५ ।

शुल्कपालाया आगतः शोल्कशालिः ।

No. 1184.—AFTER words denoting SOURCES OF REVENUE, let there be the affix **ṬHAK**. Thus *śaulkaśālīka* (No. 1101) "what is derived from the custom-house."

पिपापोनिसंबन्धेभ्यो वुम् । ४ । ३ । ७७ ।

पौषाध्यायकः । पैतामहकः ।

No. 1185.—AFTER words relating to LEARNING AND family ORIGIN, let there be the affix **VUM**. Thus *auṣādhyāyaka* (No. 836) "derived from a spiritual teacher," *paīśamahaka* "derived from a grandfather."

प्रेतुमनुष्येभ्योऽन्यतरस्यां रुप्यः । ४ । ३ । ८१ ।

समादागतं समरुप्यम् । एषे गद्वादित्वाच्छः । समीयम् । देवदत्तरुप्यम् । देवदत्तम् ।

No. 1186.—AFTER words denoting CAUSES AND MEN (viewed as causes), there may be OPTIONALLY the affix **RŪPYA**. Thus *samarūpya* "what proceeds from a like cause." On the other alternative, there is after this word the affix *chha*, from No. 1162. Thus *samāya* (No. 1086). So, again, *devadattarūpya* or *daivadatta* "what originates with Devadatta."

मयट् च । ४ । ३ । ८२ ।

सममयम् । देवदत्तमयम् ।

No. 1187.—AND (under the circumstances specified in No. 1186) there may be the affix **MAYAT**. Thus *samamaya* "consisting of the same," *devadattamaya* "in the form of Devadatta."

प्रभवति । ४ । ३ । ८३ ।

हिमवतः प्रभवति हिमवती गङ्गा ।

No. 1188.—The affixes *an* &c., may come when the sense is what TAKES ITS RISE. Thus *haimavattī* "which takes its rise in the snowy range"—meaning the river Ganges.

तत्राप्यति पयिदूतयोः । ४।३।८५।

सुघ्नं संगच्छति सौघः । पन्था दूतो वा ।

No. 1189.—[The affixes *an* &c., may come] when the meaning is WHAT GOES THERETO—PROVIDED THIS BE A ROAD OR A MESSENGER. Thus *sraughna* "that goes to Srugghna"—i. e. the road to Srugghna or a messenger to Srugghna.

अभिनिष्क्रामति द्वारम् । ४।३।८६।

सुघ्नमभिनिष्क्रामति सौघं कान्यकुब्जद्वारम् ।

No. 1190.—[The affixes *an* &c., may come] when the meaning is THE GATE THAT FACES. Thus *sraughna* "which looks towards Srugghna"—as one of the gates of Kányakubja does.

अधिष्ठत्वा हते ग्रन्थे । ४।३।८७।

शारीरकमधिकृत्य कृतो ग्रन्थः शारीरकीयः ।

No. 1191.—When the meaning is A BOOK MADE IN SUBSERVENCE [to any subject, then the affixes *an* &c., may come after what denotes that subject]. Thus *śārīrākya* "psychological"—meaning a book made with reference to the incorporate soul.

सोऽस्य निवासः । ४।३।८८।

सुघ्नो निवासोऽस्य सौघः ।

No. 1192.—[The affixes *an* &c., may come] when the meaning is that THIS is HIS DWELLING-PLACE. Thus *sraughna* "an inhabitant of Srugghna."

तेन प्रोक्तम् । ४।३।१०१।

एतन्निना प्रोक्तं पाणिनीयम् ।

No. 1193.—[The affixes *an* &c., may come] when the meaning is what was enounced by him. Thus *pāṇīnya* "(the system of grammar) enounced by Pāṇini."

तत्पदम् । ४।३।१२०।

उपनेरिदमोपगदम् ।

इति शैलिः ॥

No. 1194.—[The affixes *an* &c., may come] when the meaning is that THIS is HIS. Thus *aupagava* "which belongs to Upagu."

So much for those affixes that convey the meanings referred to under No. 1149.

तस्य विकारः । ४ । ३ । १३४ ।

No. 1195.—[The affix *an* may come] when the meaning is A MODIFICATION or product THEREOF.

अश्मनो विकारे टिलोपः । अश्मनो विकार आश्मः ।
भास्मनः । मार्तिकः ।

No. 1196.—"There is ELISION OF THE LAST VOWEL WITH WHAT FOLLOWS IT OF the word *ASMAN* "a stone," WHEN the meaning is A PRODUCT thereof"—(No. 1195). Thus *déma* "made of stone," [and then by No. 1195] *bhāsmana* "made of ashes," *mārttika* "made of earth."

अवयवे च प्रायोषधिद्वयेभ्यः । ४ । ३ । १३५ ।

चाद्विकारे । मयूरस्यावयवो विकारो वा मायूरः । मोर्वस् । का-
खंडं भस्म वा । पैप्पलम् ।

No. 1197.—AND [the affix *an* &c., may come] AFTER a word denoting AN ANIMAL, AND a deciduous PLANT, AND a TREE, WHEN the meaning is A PART. By the "and" it is meant that the sense may be also a product—(No. 1195). Thus *māyūra* "being part of a peacock" or "made of a peacock" [—as a fan made of its feathers], *maurva* "of the *Sansevieria zeylanica*"—the stalk or the ashes,—*paippala* "of the Pīpal-tree."

मयुरैतयोर्भाषायामभक्षाच्छादनयोः । ४ । ३ । १३६ ।

प्रकृतिभाषान्मयवृत्त्या स्याद्विकारावयवयोः । अश्ममयम् । आश्मनम् ।
अभक्षेत्यादि किम् । मोदः दूषः । कार्षीसमाच्छादनम् ।

No. 1198.—IN SECULAR LANGUAGE let the affix *MAYAT* come OPTIONALLY after any primitive IN THOSE TWO meanings—viz. product (No. 1195) and part (No. 1197), WHEN NEITHER FOOD NOR CLOTHING is spoken of. Thus *śamamaya* or (by No. 1098) *déma-*

na "made of stone." Why do we say "when neither for clothing is spoken of"? Witness *maudga* "made of kidney—as soup—[where the affix is *an*—not *mayaf*]; and *ka* "made of cotton"—as clothing.

नित्यं दृढशरादिभ्यः । ४ । ३ । १४४ ।

आसमयम् ।

No. 1199.—[The affixing of *mayaf*, which is optional in case of the words specified in No. 1198, takes place] INVAR AFTER WORDS THAT HAVE VRIDDHI IN THE FIRST SYLLABLE (1158), AND after the words *śARA* "a reed" &c. Thus *dmra* "consisting of mango-trees."

गोश्च पुरीषे । ४ । ३ । १४५ ।

गोमयम् ।

No. 1200.—AND [there is the affix *mayaf*] AFTER the word "a cow," IN THE SENSE OF its DUNG. Thus *gomaya* "cow-dung."

गोपयसोर्यत् । ४ । ३ । १६० ।

गव्यम् । पयस्यम् ।

इति प्राग्दीव्यतीयाः ।

No. 1201.—AFTER the words *GO* "a cow" AND *PAYAS* "let there be the affix *YAT*." Thus *gavya* (No. 31) "being part cow," *payasya* "made of milk."

So much for the affixes that convey the meanings referred under No. 1068.

प्राग्वद्वर्तेष्व् । ४ । ४ । १ ।

तद्वृत्तित्यतः प्राक् ठगधिक्रियते ।

No. 1202.—[In each aphorism] from this one FORWARD TO 1218, the affix *THAK* bears rule.

तेन दीव्यति खनति जयति जितम् । ४ । ४ । २ ।

अपेदीव्यति खनति जयति जितं वा आक्षिप्तम् ।

No. 1203.—[Let there be the affix *thak*, No. 1202] whose sense is WHO PLAYS, DIGS, CONQUERS, OR IS CONQUERED THERE

Thus *āksika* (No. 1101) "a dicer"—i. e. who plays, conquers, or is conquered, with dice—[and so, from a word signifying an instrument for digging, may be formed what will signify "who digs therewith"].

संज्ञतम् । ४ । ४ । ३ ।

दध्ना संस्कृतं दाधिकम् । मारिचिकम् ।

No. 1204.—[So, too—No. 1202—when the sense is what is COMPOSED thereof. Thus *dādhika* "made of curds," *mārichika* "made of pepper."

तरति । ४ । ४ । ५ ।

उडुपेन तरति । औडुपिकः ।

No. 1205.—[So, too—No. 1202—] when the sense is WHO CROSSES therewith. Thus *auḍupika* "who crosses by means of a raft."

चरति । ४ । ४ । ८ ।

हस्तिना चरति ह्यस्तिकः । दध्ना चरति दाधिकः ।

No. 1206.—[So, too—No. 1202—when the sense is WHO GOES ON by means thereof. Thus *hastika* "who travels by an elephant," *dādhika* "who gets on with [—being fed on—] curds."

संक्षृष्टे । ४ । ४ । २२ ।

दध्ना संक्षृष्टं दाधिकम् ।

No. 1207.—[So, too—No. 1202—] when the sense is SMEARED therewith. Thus *dādhika* "smeared with curds."

उञ्जति । ४ । ४ । ३२ ।

बदराव्युञ्जति बादरिक् ।

No. 1208.—[So, too—No. 1202—] when we speak of him WHO GLEANS. Thus *bādarika* "who picks up jujubea."

रञ्जति । ४ । ४ । ३३ ।

समाचं रञ्जति सामाजिकः ।

No. 1209.—[So, too—No. 1202—] when we speak of him WHO AIDS. Thus *sámájika* "who aids an assembly"—as a spectator—[—as the French say—"qui assiste à"].

शब्दद्वंद्वं करोति । ४ । ४ । ३४ ।

शब्दं करोति शाब्दिकः । द्वंद्वं करोति दाद्विकः ।

No. 1210.—[So, too—there is the affix *thak* as directed in No. 1202, after the words *śabda* "sound" and *dardura* "croaking,"] when we speak of WHAT MAKES A SOUND OR A CROAKING. Thus *śābdika* "what makes a sound," *dārdurika* "what makes a croaking."

धर्मं चरति । ४ । ४ । ४१ ।

धार्मिकः ।

No. 1211.—[So, too, there is the affix *thak* after the word *dharma* "duty"] when we speak of him WHO PRACTISES duty. Thus *dhārmika* "dutiful."

अधर्मोच्चेति वक्तव्यम् । अधर्मिकः ।

No. 1212.—"IT SHOULD BE STATED THAT the affix (No. 1211) comes ALSO AFTER the word ADHARMA." Thus *ādharma* "undutiful."

मृदङ्गम । ४ । ४ । ५५ ।

मृदङ्गवादनं शिल्पमस्य मार्दङ्गिकः ।

No. 1213.—[So, too—No. 1202—] when we speak of one whose ART is related thereto. Thus *mārdāṅgika* "a drummer"—whose calling is to sound the drum.

प्रहरणम् । ४ । ४ । ५७ ।

अस्त्रिः प्रहरणमस्य आस्त्रिकः । धानुष्कः ।

No. 1214.—[So, too—No. 1202—] when we speak of one whose WEAPON it is. Thus *āsika* "a swordsman," *dhānushka* "a bowman."

शीलम् । ४ । ४ । ६१ ।

अपूषमप्यं शीलमस्य आपूषिकः ।

No. 1215.—[So, too—No. 1202—] when we speak of one whose HABIT is related thereto. Thus *āpīpika* “one whose habit is to eat cakes.”

निपटे वसति । ४ । ४ । ७३ ।

नैपटिको भिक्षुः ।

इति ठगधिकारः ।

No. 1216.—[So, too—No. 1202—*ḥat* comes after the word *naibaṣa* “neighbouring”] when we speak of one WHO DWELLS NEAR. Thus *naibaṣika* “living near”—for example, a beggar.

So much for the rules in which the affix *ḥat* is understood.

प्राग्घिताद्यत् । ४ । ४ । ७५ ।

तस्मै हितमित्यतः प्राग्यदधिक्रियते ।

No. 1217.—[In each aphorism] from this one FORWARD TO No. 1226, the affix YAT bears rule.

तद्वहति रथयुगप्रासङ्गम् । ४ । ४ । ७६ ।

रथं वहति रथः । युग्यः । प्रासङ्ग्यः ।

No. 1218.—[Let there be the affix *yat*—No. 1217—] when we speak of WHAT BEARS IT—the thing borne being A CAR, A YOKE, OR A BREAK. Thus *rathya* “a carriage-horse,” *yugya* “bearing the yoke,” *prasaṅgya* “being trained in a break.”

धुरो यष्ट्वो । ४ । ४ । ७७ ।

धुर्यः । धोरेयः ।

No. 1219.—AFTER DHUR “a load,” let there be YAT OR PHAK. Thus *dhurya* or *dhaureya* (No. 1086) “a beast of burden.”

नौवयोधर्मविषमूखमूखसीतातुलाभ्यस्तार्यतुल्यप्राप्य -
वध्यानाद्यसमसमितसमितेय । ४ । ४ । ८१ ।

नावा तार्ये नाव्यं वलम् । वयसा तुल्यो वयस्यः । धर्मैव प्राप्यं
धर्म्यम् । विषेख वध्यः विष्यः । मूलेन जानाम्यं मूल्यम् । मूलेन
समेो मूल्यः । सीत्या समितं सीत्यं सेयम् । तुल्या समितं तुल्यम् ।

No. 1220.—[Let *yat* come] AFTER the words NAU “a t VAYAS “age,” DHARMA “merit,” VISHA “poison,” MÚLA “a MÚLA “something bought,” SÍTÁ “a furrow,” AND TULÁ “a auce,” when the senses of the derivatives, respectively, are “T CROSSED,” “LIKE,” “ATTAINABLE,” “TO BE PUT TO DEATH,” BE BENT DOWN,” “EQUIVALENT TO,” “MEASURED OUT,” AND “EQ LY MEASURED.” Thus *návyā* “that can be crossed by a bo water,” *vayasya* “one of like age,” *dharma* (No. 260) “at able through merit,” *vishya* “to be put to death by pois *mūlyā* “to be bent down from the root,” *mūlyā* “the price eq lent to something bought,” *śtīya* (No 260) “measured out by rows”—a field (ploughed), *tulya* “meted by a balance so as t equal (to something else).”

तच साधुः । ४ । ४ । ६८ ।

सामसु साधुः सामन्यः । कर्मण्यः । शरण्यः ।

No. 1221.—[Let there be *yat*] when the sense is who is CELLENT IN REGARD THERETO. Thus *sāmanya* “conversant the Sāma-Veda,” *karmunya* “fit for any act,” *śaranya* “good refuge.”

सभाया यः । ४ । ४ । १०५ ।

सभ्यः ।

इति यतोऽवधिः ।

No. 1222.—AFTER the word SABHÁ “an assembly,” let t be the affix YAT. Thus *sabhyā* (No. 260) “an assessor.”

So much for the application of the affix *yat* (No. 1217).

प्राप्तीताच्छः । ५ । १ । १ ।

तेन व्रीतमित्यतः प्राक् छोऽधिक्रियते ।

No. 1223.—[In each aphorism] from this one FORWARD TO 1231, the affix CHHA bears rule.

उगवादिभ्यो यत् । ५ । १ । २ ।

उद्योन्ताद्गदादिभ्यश्च यत् । हस्यापवादः । शङ्ख्यं दास ।
गव्यम् ।

No. 1224.—AFTER what ends in U or ॡ, AND after the words GO &c., let there be the affix YAT. This debars *chha* (No. 1223). Thus *śaśhavya* (No. 1078) "fit for a stake"—wood, *gavya* "suitable for cows."

नाभि नभं च । नभ्योऽचः । नभ्यमञ्जनम् ।

No. 1225.—"AND NABHA substituted FOR NĀBHI "the nave of a wheel" (should be mentioned under No. 1224). Thus *nabhya* "suitable for the nave of a wheel"—as the axle, or the grease for greasing it.

तदौ हितम् । ५ । १ । ५ ।

वत्सेभ्यो हितो वत्सीयो गोधुक् ।

No. 1226.—[Let there be *chhu*] when we speak of what is SUITABLE FOR THAT. Thus *vatsya* "who is fit for (having the charge of) calves"—as a cow-milker.

शरीरावयवाद्यत् । ५ । १ । ६ ।

दन्त्यम् । कण्ठ्यम् । नस्यम् ।

No. 1227.—AFTER a word denoting A PART OF THE BODY, let there be the affix YAT. Thus *dantya* "suitable for the teeth," *kanthya* "suitable for the throat," *nasya* "suitable for the nose."

आत्मन्विश्वजनभोगोत्तरपदात् खः । ५ । १ । ८ ।

No. 1228.—AFTER the words ĀTMAN, VIŚWAJANA, AND after BHOGA as the FINAL TERM in a compound, let there be the affix KHA.

आत्माध्वानौ खे । ६ । ४ । १ । ६ ।

एतो खे प्रकृत्या स्तः । आत्मने हितमात्मनीयम् । विश्वजनीयम् ।
मातृभोगीणः ।

इति छयतोः पूर्वोऽवधिः ।

No. 1229.—These two words *ĀTMAN* "soul" AND *ADHWAN* "a road," WHEN the affix *KHA* FOLLOWS, remain in their primitive form. Thus *ātmanīna* (Nos. 1223 and 1086) "suitable for one's self," *viśvajantīna* "suitable for all men," *mātṛibhogīna* "fit to be possessed by the mother."

Here the extent of the [application of the] affixes *chha* (No. 1223) and *yat* (No. 1217) is completed.

प्राग्वतेषुञ् । ५ । १ । १८ ।

तेन तुल्यमित्यतः प्राक् ठञ् इत्येते ।

No. 1230.—[In each aphorism] from this one FORWARD TO No. 1237, the affix *THAN* bears rule.

तेन जीतम् । ५ । १ । १७ ।

सप्तत्या क्लीतं साप्ततिकम् । प्रास्थिकम् ।

No. 1231.—[Let there be the affix *than*—No. 1230—] when we speak of what is BOUGHT THEREWITH. Thus *saptatika* (Nos. 1160 and 1101) "bought with seventy," *prasthika* "bought for a *prastha*" [—i. e. for that measure of grain or the like].

तत्त्वेश्वरः । ५ । १ । ४२ ।

सर्वभूमिपृथिवीभ्यामणजे स्तः । अनुशक्तिकादीनां च । सर्वभूमे-
श्वरः सार्वभौमः । पार्थिवः ।

No. 1232.—When we speak of THE LORD THEREOF, the affixes *an* and *an*, respectively, come after the words *sarvabhūmī* "the whole earth," and *prithivī* "the earth." In accordance with No. 1180 [a *vidhī* being the substitute of the vowel in both members of the compound] we have *sārvabhauma* (No. 1232) "the lord of the whole earth," *pārthiva* "a lord of the earth."

पङ्क्तिचिंशतिचिंशत्वारिंशत्पञ्चाशत्पष्टिसप्तत्यशीति-
त्यतिशतम् । ५ । १ । ५६ ।

यते रुढशब्दा निपात्यन्ते ।

No. 1233.—The following words, the sense of which has no relation to their etymology, are anomalous—viz. *PAṆKTI* "a line,"

VIṢṢATI "twenty," TRIṢṢATI "thirty," CHATVÁRIṢṢATI "forty," PAṆ-
CHÁṢṢATI "fifty," SHASHṬI "sixty," SAPTATI "seventy," AṢṬI
"eighty," NAVATI "ninety," AND ŚATA "a hundred."

तदर्हति। ५।१।६३।

श्वेतच्छत्रमर्हति श्वेतच्छत्रिः ।

No. 1234.—[There may be *shan*—as in No. 1231] when we speak of one who DESERVES THAT. Thus *śvetaichchhatrika* "who deserves a white umbrella."

दण्डादिभ्यो यः। ५।१।६६।

इभ्यो यः । दण्डमर्हति दण्ड्यः । अर्घ्यः । वध्यः ।

No. 1235.—AFTER the word DAṆḌA "a fine" &c. let there be the affix YA. Thus *daṇḍya* "deserving to be fined," *arghya* "deserving worship," *vadya* "deserving to be killed."

तेन निर्वृत्तम्। ५।१।७६।

अह्ना निर्वृत्तमाह्निकम् ।

इति ठञोऽवधिः ॥

No. 1236.—[There may be *shan*—as in No. 1231—] when we speak of what is ACCOMPLISHED BY MEANS THEREOF. Thus *ahni-ka* "to be accomplished in a day"—(a certain portion of reading).

Thus far is the extent of the affix *shan* (No. 1230).

तेन तुल्यं क्रिया चेदतिः। ५।१।११५।

ब्राह्मणेन तुल्यं ब्राह्मणवदधीते। क्रिया चेत् किम्। गुह्यतुल्ये मा भूत् । पुत्रेण तुल्यः स्थूलः ।

No. 1237.—Let the affix VATI be added, when we speak of what is LIKE THERETO—PROVIDED [the likeness have reference to] an ACTION. Thus *brāhmaṇavad* (No. 399) *akṛhite* "he studies like a Brāhmaṇa." Why do we say "provided the likeness have reference to an action?" Because this does not apply when the likeness has reference to a quality :—thus *putreṇa tulyaḥ sthūlah* "large like (i. e. as large as) the son."

तच्च तस्येव । ५ । १ । ११६ ।

मथुरायामिव मथुरावत् सुद्वे प्राकारः । चेषस्त्वेव चेषवन्मेषस्य गावः ।

No. 1238.—[The affix *vati* may be employed—as in No. 1237 when we speak of something as being] LIKE what is THEREIN OR THEREOF. Thus *mathurávat* “like that in Mathurá”—speaking of the rampart of Srughna; *chaitravat* “like those of Chaitra”—speaking of Maitra’s cows.

तस्य भावस्त्वतलौ । ५ । १ । ११९ ।

प्रकृतिजन्यबोधे प्रकारो भावः । गोभावो गोत्वम् । त्वान्तं क्लीबम् ।

No. 1239.—Let the affixes TWA AND TAL come [after a word denoting anything] when we speak of THE NATURE (or genus) THEREOF. By “nature” we mean that which differences [from knowledge in general] the knowledge produced by [what is denoted by] the primitive. Thus *gotwa* “the nature of a cow” [—this being that which renders special the knowledge produced by the consideration of a cow, or which renders the knowledge different from the knowledge produced by the consideration of anything else than a cow]. What ends in *twa* is neuter.

आ च त्वात् । ५ । १ । १२० ।

ब्रह्मणस्त्व इत्यतः प्राक् त्वतलावधिक्रियेते । अपवादः सह समावेशार्थमिदम् । चकारो नञ्छब्दभ्यामपि समावेशार्थः । स्त्रिया भावः स्त्रेणम् । स्त्रीत्वम् । स्त्रीता । पौंत्वम् । पुंस्त्वम् । पुंस्ता ।

No. 1240.—AND [in each aphorism] from this one forward AS FAR AS the aphorism V. 1. 136, the affixes TWA and tal bear rule. This rule is intended to secure admission [for these two affixes] notwithstanding bars [in the shape of subsequent aphorisms directing the employment of other affixes]. The word “and” [in the aphorism] is intended to secure their admission notwithstanding the affixes *nan* and *śnan* [see No. 1079]. Thus “the nature of a female” may be expressed by either *struṇa* (No. 1076 or *strīṭwa*, or *strīṭá*, and “the nature of a male” by *pauṇima*, or *pauṇṭwa*, or *pauṇṭá*.

पृष्ठादिभ्य इमनिच्चा । ५ । १ । १२२ ।

वाचनमपादिसमावेशार्थम् ।

No. 1241.—AFTER the words PRĪTHU "large" &c., there is OPTIONALLY the affix IMANICH. The expression "optionally" is employed with the intention of securing admission for the affixes &c. &c.

र एतो ह्रस्वादेश्यघोः । ६ । ४ । १६१ ।

ह्रस्वेयस्सु ।

No. 1242.—Let RA be the substitute OF RI, PRECEDED BY A CONSONANT and NOT LONG BY POSITION (No. 483).

टेः । ६ । ४ । १५५ ।

टेलोप ह्रस्वेयस्सु । पृथुमुदुभृशकृशदृढपरिवृढानामेष रत्वम् ।
पृथोर्भाषः प्रथिमा । पार्थवम् । सदिमा । मार्दवम् ।

No. 1243.—Let there be elision OF THE LAST-VOWEL WITH WHAT FOLLOWS IT, when the affixes *ishan* (No. 1306), *iman* (No. 1241) and *iyasun* (No. 1310) follow. The change to *ra* (directed by No. 1242) belongs only to the words *prīthu* "large," *mṛidu* "soft," *bhṛīśa* "much," *kṛīśa* "thin," *dṛīḍha* "strong," and *parivṛīḍha* "a superior." Thus *prathiman* (Nos. 1241 and 1243) or *pārthava* "greatness," *mṛadiman* or *mārdava* "softness."

वर्णदृढादिभ्यः श्यञ्च । ५ । १ । १२३ ।

चादिमनिच् । शोण्यम् । शुक्लिमा । दाढ्यम् । दृढिमा ।

No. 1244.—AND the affix SHYAN may come AFTER words denoting COLOURS, AND after the words DṚṢHA "strong" &c. By the "and" it is meant that the affix *imanich* (No. 1241) may be employed. Thus *śauklya* or *śukliman* "whiteness," *dāṛḍhya* or *dradhiman* (No. 1242) "firmness."

गुरुवचनब्राह्मणादिभ्यः कर्मणि च । ५ । १ । १२४ ।

चाद्भावे । ञडस्य भावः कर्म वा ञाढ्यम् । मोढ्यम् । ब्राह्मण्यम् ।
आकृतिगणोऽयम् ।

No. 1245.—AND WHEN ACTIONS ARE SPOKEN OF [*shyati* may come] AFTER words EXPRESSIVE OF QUALITIES, AND after the words BRÁHMAṆA &c. By the "and" it is meant that this affix may be employed when the *nature* (No. 1239) is spoken of. Thus *jádya* or *maudhya* "the nature or the conduct of an idiot," *bráhmánya* "the nature or the conduct of a Bráhman." This class of words ("bráhmaṇa &c.") is one the fact of a word's belonging to which is known only from the forms [met with in writers of authority—see No. 53].

सख्युर्वः । ५ । १ । १ । २६ ।
सख्यम् ।

No. 1246.—AFTER the word SAKHI "a friend" there may be the affix Y. Thus *sakhya* "friendship."

कपिप्रात्योर्ढक् । ५ । १ । १ । २७ ।
कापेयम् । छातेयम् ।

No. 1247.—AFTER the words KAPI "a monkey" AND JŪĀTI "a kinsman" there may be the affix PHAK. Thus *kápeya* (Nos. 1086 and 1073) "the nature or conduct of a monkey," *jñáteya* "affinity."

पत्यन्तपुरोहितादिभ्यो यक् । ५ । १ । १ । २८ ।
सेनापत्यम् । पौरोहित्यम् ।

इति नञञ्जोरधिकारः ॥

No. 1248.—AFTER words ENDING IN PATI, AND after the word PUROHITA "a priest" &c., there may be the affix YAK. Thus *sainápatya* "the duty of a general," *paurohitya* "the office of a priest."

So much for the province of the affixes *nan* and *snan* (No. 1077).

धान्यानां भवने षेच खञ् । ५ । २ । १ ।
मुद्गानां भवनं षेच मौद्गिनम् ।

No. 1249.—WHEN we speak of a PLACE FOR GRAIN, OR a FIELD of it, there may be the affix KHAN. Thus *maudgīna* (No. 1086)

"fit for kidney-beans"—meaning a place for storing them or field for growing them.

घ्रीदिशाल्योर्ढक् । ५ । २ । २ ।

घ्नेदेयम् । शालेयम् ।

No. 1250.—(In the senses specified in No. 1249) the affix **DHAK** may come after the words **VR̥HI** AND **ŚĀLI** "rice." Thus *vraihya* or *śāleya* "fit for rice"—a field.

हैयंगवीनं संघायाम् । ५ । २ । २३ ।

जवनीते निपातितोऽयम् ।

No. 1251.—The word **HAIYANGAVĪNA**—an **APPELLATIVE** signifying "fresh butter"—is anomalous.

तदस्य संघातं तारकादिभ्य इतच् । ५ । २ । ३६ ।

तारकाः संघाता अस्य तारकितं जमः । पक्वितः । चाकृति-
गणोऽयम् ।

No. 1252.—The affix **ITACH** may come AFTER the words **TĀRAKA** "a star" &c., when we speak of THAT WHEREOF THIS IS OBSERVED. Thus *tārakita* "starry"—[speaking of the sky, the stars of which are observed], *paṇḍita* "learned"—[in whom *paṇḍa* learning is observed].

This class of words ("tāraka &c.") is one the fact of a word's belonging to which is known only from the forms [met with in writers of authority—see No. 53].

प्रमाणे द्वयस्य दग्धमाचचः । ५ । २ । ३७ ।

ऊरु प्रमाणस्य ऊरुद्वयसम् । ऊरुदग्धम् । ऊरुमाचम् ।

No. 1253.—WHEN we speak of something as being of a certain MEASURE, the affixes **DWAYASACH**, **DAGHNACH** AND **MĀTRACH** [may come after that to which we remark its equality]. Thus *śrudwayasa*, or *śrudaghna*, or *śrumātra*, "as high as the thigh.

यत्तदेतेभ्यः परिमाणे वतुप् । ५ । २ । ३८ ।

यत् परिमाणमस्य यावान् । तावान् । एतावान् ।

No. 1254.—WHEN we speak of MEASURE, let the affix *VAT* come AFTER the pronouns *YAD*, *TAD*, AND *ETAD*. Thus *yāvat* (No. 377) "as much as"—(i. e. "the measure thereof being that which —), *tāvat* "so much," *etāvat* "thus much."

संज्ञाया अवयवे तयप् । ५ । २ । ४२ ।

पञ्चावयवा अस्य पञ्चतयम् ।

No. 1255.—The affix *TAYAP* may come AFTER a NUMERAL WHEN [we speak of something as having that number of] PARTS. Thus *pañchataya* "having five parts."

दिशिभ्यां तयस्यायच्वा । ५ । २ । ४३ ।

द्वयम् । द्वितयम् । त्रयम् । त्रितयम् ।

No. 1256.—The affix *AYACH* is OPTIONALLY the substitute of *TAYA* (No. 1255) AFTER *DWI* "two" and *TRI* "three." Thus *dwaya* or *dwaitaya* "a couple," *traya* or *trīṭaya* "a triad."

उभादुदात्तो नित्यम् । ५ । २ । ४४ ।

उभयम् ।

No. 1257.—AFTER the word *UBHA* "both," the affix *ayach* ACUTELY ACCENTED, shall ALWAYS be employed (and never *tayap*—No. 1256). Thus *ubhaya* "the set of both."

तस्य पूरणे उद । ५ । २ । ४८ ।

एकादशानां पूरणे एकादशः ।

No. 1258.—Let *PAṬ* be the affix WHEN we speak of the COMPLETER THEREOF. Thus *ekādaśa* "the eleventh"—(i. e. the one which, added to ten, completes the eleven).

नान्तादसंख्यादेर्मट् । ५ । २ । ४९ ।

मज्जनम् । पञ्चानां पूरणः पञ्चमः । नान्तात् किम् । विंशः ।

No. 1259.—Let *MAṬ* be the augment [of the affix *ḍaṭ*—No. 1258—] AFTER WHAT numeral ENDS WITH the letter *N* AND IS NOT PRECEDED BY another NUMERAL [i. e. not being at the end of

a compound numeral such as *trayodasan* "thirteen". Thus *pañchama* "the fifth" [the completer of the five]. Why do we say "ends with the letter ण?" Witness *vinśa* (No. 1260) "the twentieth."

ति विंशतेर्दिति । ६ । ४ । १४२ ।

विंशतेर्भस्य तिश्चस्य लोपो ङिति परे । विंशः । चसंख्यादेः
ङिम् । यस्मादयः ।

No. 1260.—Let there be elision of the syllable TI of the word *vinśati* "twenty," being a *bha* (No. 185), WHEN an affix WITH an INDICATORY D FOLLOWS. Thus *vinśa* (No. 1258) "the twentieth." Why do we say (in No. 1259) "not preceded by another numeral?" Witness *ekādasa* "the eleventh"—[from *ekādasan* "eleven"].

षट्कतिकतिपयचतुरां युक् । ५ । २ । ५१ ।

ङटि । षण्णां पूरयः षष्ठः । कतिपयः । कतिपययुक्कस्यात् यव
ङट् । कतिपययः । चतुर्थः ।

No. 1261.—When *ṣaṣ* (No. 1258) follows, let THUK be the augment OF the words *SHASH* "six," *KATI* "how many?," *KATIPAYA* "several," AND *CHATUR* "four." Thus *shashṣha* "the sixth" [the completer of the six—]; *katitha* "the which in order?" i. e. the first, second, or what? The word *katipaya* [though not a numeral and hence not falling under No. 1258] takes the affix *ṣaṣ* in consequence of this rule [which directs that this affix following that word shall receive an augment]. Thus *katipayatha* "the one in order after several"—[i. e. the one in order after the second, third, or the like indefinitely—]; *chaturtha* "the fourth."

द्वेस्तीयः । ५ । २ । ५४ ।

ढटोऽपवादः । द्वयोः पूरणो द्वितीयः ।

No. 1262.—AFTER the word *DWI* "two" let the affix be *ṭīya*. This debars *ṣaṣ* (No. 1258). Thus *dwitīya* "the second"—that which completes the two.

येः संप्रसारयं च । ५ । २ । ५५ ।

तृतीयः ।

No. 1263.—AND AFTER the word TRI "three" [let there be the vowel *ti*—No. 1254—] AND let a VOWEL be substituted for the *se* vowel—[i. e. let there be the vowel *ri* in the room of the *r*]. Thus *tritiya* (No. 283) "the third."

त्रोचियंश्चन्दोऽधीते । ५ । २ । ८४ ।

त्रोचियः । वेत्यनुवृत्तेश्चान्दसः ।

No. 1264.—The word ŚROTRIYAN is anomalously employed to denote one WHO HAS STUDIED THE CHHANDAS—i. e. the Scriptures. Thus (the final *n* being indicatory) *śrotriya* "a Brāhman learned in the Vedas." As the word "optionally" is supplied [from V. 77.] we may also have *chhāndasa* in the same sense.

पूर्वादिनिः । ५ । २ । ८६ ।

पूर्वं ज्ञातमनेन पूर्वं ।

No. 1265.—The affix INI may come AFTER the word PŪRVA "former," when we speak of one by whom something was formerly known (or the like). Thus *pūrvini* "by whom something formerly known (or the like)."

सपूर्वाच्च । ५ । २ । ८७ ।

ज्ञातपूर्वं ।

No. 1266.—AND [the affix *ini*—No. 1265—] may come AFTER the word PŪRVA WITH some [related word prefixed]. Thus *kṛitapūrvini* "who formerly made."

इष्टादिभ्यश्च । ५ । २ । ८८ ।

अध्यासनेन इष्टी । अधीती ।

No. 1267.—AND [the affix *ini*—No. 1265—] may come AFTER the words ISHTA "wished" &c. Thus *ishṭini* "who wished" *adhītin* "who studied."

तदस्याख्यस्मिन्निति मतुप् । ५ । २ । ८९ ।

गावोऽस्यास्मिन् वा सन्ति गोमान् ।

No. 1268.—The affix MATUP may come after a word denoting anything, when we speak of one WHOSE IT IS, or IN WHOM IT IS. Thus *gomat* "who has cows" [as a man], or "in which there are cows" [as a pasture].

तजो मत्वर्थे । १ । ४ । १६ ।

तान्तसान्तो मसंज्ञो स्तो मत्वर्थे प्रत्यये । संप्रसारणम् । विदुष्मान् ।

No. 1269.—Words ENDING IN T AND words ending in S are called *bha*, WHEN an affix WITH FORCE OF MATUP (No. 1268) FOLLOWS. [Thus, in the example following, by No. 382, which applies, in virtue of the word's being a *bha*], a vowel is substituted for the semi-vowel [of the word *viduṣas* "a sage"] and we have *viduṣmat* "where there are sages."

गुणवचनेभ्यो मत्सुपो लुगिष्टः । शुक्लो गुणोऽस्यास्तीति शुक्लः । पटः । कृष्णः ।

No. 1270.—"The ELISION (*luk*) OF MATUP IS WISHED [by Patañjali] AFTER WORDS DENOTING QUALITIES [when we speak of one who possesses the quality]." Thus *śukla* "in which there is the quality of white"—as (white) cloth, *kṛiṣṇa* "in which there is the quality of black."

प्राणिस्थादातो लज्जन्यतरस्याम् । ५ । २ । ६६ ।

घूढालः । घूढावान् । प्राणिस्थात् किम् । शिखावान् दीपः । प्राण्यङ्गादेव । नेह । मेधावान् ।

No. 1271.—The affix LACH [with the force of *matup*—No. 1268—] may OPTIONALLY come AFTER a word ENDING IN long *ā* and denoting something THAT EXISTS (as a member thereof) IN a LIVING BEING. Thus *chūḍāla* or *chūḍāvāt* (No. 1245) "crested." Why do we say "that exists in a living being"? Witness *śikhāvāt* "crested"—when it means "a lamp" [with its crest of flame]. As the affix *lach* can be employed only after what denotes "a member or limb" of a living being, it cannot be employed in the following case—viz.—*medhāvāt* "possessing intelligence."

द्योमादिपामादिपिच्छादिभ्यः शनेषचः । ५ । २ । १०० ।

लोमादिभ्यः शः । लोमशः । लोमवान् । पामादिभ्यो नः । पामनः ।

No. 1272.—AFTER the words LOMAN “hair of the body” & PÁMAN “cutaneous eruption” &c., AND PICHCHHÁ “rice-water” &c., there may be the affixes ŚA, AN, AND ILACH. Thus—the affix *śa* being placed after *loman* &c., we may have *lomaśa* (No. 21) or (by No. 1268) *lomavat* “hairy;” and the affix *na* being placed after *páman* &c., we may have *pámanu* “scabby.”

अङ्गात् कल्याणे । अङ्गना ।

No. 1273.—[And the affix *na*—No. 1272—may come] AFTER the word AṅGA ‘the body,’—WHEN we speak of those persons are BEAUTIFUL. Thus *aṅganá* (No. 1341) “a woman

लक्ष्म्या अक्षु । लक्ष्मणः । पिच्छादिभ्य इलच् । पिच्छिल
पिच्छवान् ।

No. 1274.—“Short *a* may be the substitute of the word LAKṢMĪ ‘prosperity,’ AND [there is the affix *na*].” Thus *lakṣmī* “prosperous.”

The affix *ilach* [as stated in No. 1272] being optional : *pichchhá* &c., we may have *pichchhila* or *pichchhavat* “brother rice-water.”

दन्त उन्नत उरच् । ५ । २ । १०६ ।

उन्नता दन्ता अस्य दन्तुरः ।

No. 1275.—The affix URACH may come AFTER the DANTA “a tooth,” WHEN PROMINENT teeth are connoted. *dantura* “who possesses prominent teeth.”

केशाद्वोऽन्यतरस्याम् । ५ । २ । १०६ ।

केशवः । केशवान् ।

No. 1276.—AFTER the word KEŚA “hair” the affix VA OPTIONALLY come. Thus *keśava* or *keśavat* “possessing [the head of] hair.”

अन्येभ्योऽपि दृश्यते । मणिवः ।

No. 1277.—"[This affix—*va*—No. 1276]—IS SEEN AFTER OTHER WORDS ALSO." Thus *maṇiva* "possessing a gem"—[one of the serpents of Pátāla].

अर्धसो लोपश्च । अर्धवः ।

No. 1278.—"[The affix *va*—No. 1276—may come] AFTER the word *ARNAS* 'water,' AND then there is ELISION of the final *a*." Thus *arnava* "the ocean."

अत इतिठनौ । ५ । २ । ११५ ।

दयसी । दयिष्वः ।

No. 1279.—AFTER words ending in short *A* there may be the affixes *INI* AND *THAN* [with the force of *matup*—No. 1268—]. Thus *ḥanḍin* or *ḥanḍika* (No. 1101) "having a staff."

ग्रीष्मादिभ्यश्च । ५ । २ । ११६ ।

ग्रीही । ग्रीहिष्वः ।

No. 1280.—AND [the affixes mentioned in No. 1279 may come] AFTER the words *VR̥HI* "rice" &c. Thus *vr̥hīn* or *vr̥hika* "having or bearing rice."

अस्त्रायामेधास्त्रयो विनिः । ५ । २ । १२१ ।

यशस्वी । यशस्वान् । मायावी । मेधावी । स्रग्वी ।

No. 1281.—AFTER words ending in *AS*, AND after *MĀYĀ* "illusion," AND *MEDHĀ* "intelligence," AND *SRAJ* "a garland," there may be the affix *VINL*. Thus *yāśasvin* or *yāśasvat* (No. 1268) "famous," *māyāvin* "illusive," *medhāvin* "intelligent," *srajavin* "wearing a garland."

वाचो ग्मिनिः । ५ । २ । १२४ ।

वाग्मी ।

No. 1282.—AFTER the word *VĀCH* "speech" there may be the affix *GMINL*. Thus *vāgmin* (No. 333) "eloquent."

अर्श आदिभ्योऽच् । ५ । २ । १२७ ।

अर्शवः । आकृतिगणोऽयम् ।

इति मत्वर्णीयाः ॥

No. 1283.—AFTER the words ARŚAS "piles" &c., there may be the affix ACH. Thus *arśasa* "afflicted with piles." This is a class of words, the words belonging to which are known only by their forms—(No. 53).

So much for the affixes which have the same force as *matup*—(No. 1268).

प्राग्दिशो विभक्तिः । ५ । ३ । १ ।

दिक्शब्देभ्य इत्यतः प्राग्वक्ष्यमाणाः प्रत्यया विभक्तिसंज्ञाः स्युः ।

। अथ स्वार्थिकाः ।

No. 1284.—Let the affixes that are spoken of from this aphorism FORWARD as FAR AS V. 3. 27. be called VIBHAKTI.

The affixes spoken of henceforward leave to the words their own denotation [—see No. 1287.—The rule No. 1067, the affixes superintended by which produce epithets connoting the sense of the primitive and denoting something else, extends no further than this].

किंसर्वनामबहुभ्योऽच्चादिभ्यः । ५ । ३ । २ ।

किमः सर्वनाम्नो बहुशब्दाच्चेति प्राग्दिशोऽधिक्रियते ।

No. 1285.—[The affixes mentioned under No. 1284 are to come] AFTER the word KIM "what?" AND after a PRONOMINAL, AND BAHU "much," but NOT AFTER THOSE [of the pronominals—No. 170—] OF WHICH THE FIRST IS DWI "two" [*kim*—which is among these—having been already specified]. This set of provisions exercises an influence on each rule as far as V. 3. 27.

पञ्चम्यास्तसिच् । ५ । ३ । ७ ।

पञ्चम्यन्तेभ्यः किमादिभ्यस्तसिल् वा स्यात् ।

No. 1286.—AFTER the words *kim* &c. (No. 1285) in THE FIFTH CASE let there be optionally the affix TASIL.

तु तिङोः । ७ । २ । १०४ ।

किमः कुस्तादो हादो च विमरुहो । कुतः । कस्मात् ।

No. 1287.—The substitute of *kim* "what?" is KU, WHEN a *vibhakti* (No. 1284) beginning with the letter T [called *tī*, in the aphorism, for the sake of pronunciation] OR H FOLLOWS. Thus *kutah* (No. 1286) "from what?" or "whence?"

इदम इत् । ५ । ३ । ३ ।

प्रान्दिशीये । इतः ।

No. 1288.—The substitute OF IDAM "this" is IḌ, when one of the affixes specified under No. 1284 follows. Thus *itah* (No. 1286) "from this" or "hence."

एतदोऽन् । ५ । ३ । ५ ।

प्रान्दिशीये । अनेकालत्वात् सर्वदेशः । अतः । अमुतः । यतः ।

मतः । बहुतः । ह्यादेस्तु । द्वाभ्याम् ।

No. 1289.—The substitute OF ETAD "this," when one of the affixes specified under No. 1284 follows, is AN. As it consists of more than one letter, this substitute takes the place of the whole term (No. 58). Thus *atah* (No. 1286 and 200) "from this" or "hence," [and, as further applications of No. 1286, we have] *amutah* (No. 386) "hence," *yatah* "whence," *tutah* "thence," *bahutah* "from many,"—but as, after *divi &c.* (No. 1285), the affix is not allowable, we can express "from the two, only by *droḍbhyām*.

पर्यभिभ्यां च । ५ । ३ । ६ ।

तसिल् । परितः । सर्वत इत्यर्थः । अभितः । उभयत इत्यर्थः ।

No. 1290.—AND the affix *taṣil* may come AFTER THE TWO words PARI "around" AND ABHI "against." Thus *paritah*—meaning "all round," and *abhitah*—meaning "on both sides."

सप्तम्यास्त्रिषु । ५ । ३ । १० ।

कुच । यच । बहुच ।

No. 1291.—AFTER (the words *kim &c.*,—No. 1285—in) SEVENTH CASE let there be optionally the affix *TRAL*. Thus *ku* (No. 1287) “in what?” or “where?”; *yatra* (Nos. 213 and 3 “where,” *bahutra* “in many places.”

इदमो छः । ५ । ३ । ११ ।

चलोऽपवादः । इह ।

No. 1292.—AFTER *IDAM* “this” (in the 7th case) let there be the affix *HA*. This debars *tral* (No. 1290). Thus *iha* (No. 128 “here.”

दिलोऽत् । ५ । ३ । १२ ।

वा स्यात् ।

No. 1293.—AFTER *KIM* “what?” [in the 7th case] let there be optionally *UT*.

दाति । ७ । २ । १०५ ।

किमः । छ । कुच ।

No. 1294.—The substitute of *kim* “what?” WHEN the affix AT (No. 1292) FOLLOWS, is *KWA*. Thus *kwa*, in the same sense as *ku* (No. 1291), “where?”

इतराभ्योऽपि दृश्यन्ते । ५ । ३ । १४ ।

पञ्चमीतन्मीतरदिभक्तयन्तादपि तखिलादयो दृश्यन्ते । दृष्टिः सादृष्ट्यादियोग एव । स भवान् । ततो भवान् । तच्च भवान् । तं भवन्तम् । तच्च भवन्तम् । एवं दीर्घायुः । देवानां प्रियः । आयुष्मान् ।

No. 1295.—THESE affixes *tasil* (No. 1286) &c., ARE SEEN coming AFTER *kim &c.* (No. 1285) ending with OTHER case-affixes ALSO besides the 5th (No. 1286) and 7th (No. 1291). By the employment of the expression “are seen” it is hinted that this may take place [not on every occasion, but] only when in juxtaposition with such a word as *bhavat* “your Honour.” Thus, employed in the same sense as *sa bhuván* “your Honour,” we see *tato bhav* and *tatra bhuván*; and, in the 2d case, *tato bhuvantam* and *tatra bhuvantam*. So too [when the word in juxtaposition is] *dirgháy*.

"long-lived," *devānām priya* "dear to the gods," or *dyushmat* "long-lived."

सर्वैकान्यकिञ्चिदः कश्चे दा । ५ । ३ । १५ ।

साम्यन्तेभ्यः कालार्थे दा स्यात् ।

No. 1296.—Let DĀ come AFTER SARVA "all," EKA "one," ANYA "other," KIM "what?" YAD "which," AND TAD "that," in the 7th case, when we speak of TIME.

सर्वस्य सोऽन्यतरस्यां दि । ५ । ३ । १६ ।

दादौ प्राप्तिर्गोचरे सर्वस्य सो वा । सर्वस्मिन् काले सदा । सर्व-
दा । अन्यदा । कदा । यदा । तदा । काले किम् । सर्वत्र देशे ।

No. 1297.—The substitute, OPTIONALLY, OF SARVA "all," is DA, WHEN an affix, of those specified under No. 1284, beginning with the letter D, FOLLOWS. Thus *sadā* (No. 1296) or *survadā* "at every time" or "always," *anyadā* "at another time," *kadā* "when?" *yadā* "when," *tadā* "then." Why "when we speak of time" (No. 1296)? Witness *sarvatra* [where, although the case is the 7th, the affix is not *dā*, because the sense is] "in every place" or "everywhere."

इदमो हिंश् । ५ । ३ । १६ ।

साम्यन्तात् ।

No. 1298.—AFTER IDAM "this," in the 7th case, let there be the affix RHIL.

एतेतौ रघोः । ५ । ३ । १७ ।

इदम् एत इत् एतो स्तो रेफादौ यकारादौ च प्राप्तिर्गोचरे परे ।
वस्मिन् काले एतर्हि । काले किम् । इह देशे ।

No. 1299.—Of *idam* "this" [when we speak of time] the substitutes are the two ETA AND IT, WHEN an affix, of those specified under No. 1284, beginning with the letter R OR beginning with the letter TH, respectively, FOLLOWS. Thus *etarhi* "at this time." Why "when we speak of time?" Witness *ihā* [formed by No. 1292 when we mean] "in this place" or "here."

अनद्यतने ईद्वयतरस्याम् । ५ । ३ । २१ ।
कहिं । कदा । यहिं । यदा । तहिं । तदा ।

No. 1300.—WHEN we speak of time NOT OF THE CURRENT DAY, the affix RHIL may be employed OPTIONALLY. Thus *ka* (Nos. 297 and 260) or *kudá* (No. 1296) “when?” *yarhi* or *ya* “when,” *turhi* or *tudá* “then.”

एतदः । ५ । ३ । ५ ।

एत इत् एतौ स्तो रेफादौ यादौ च प्राग्दिशीये । एतस्मिन् वा एतहिं ।

No. 1301.—OF ETAD “this,” [when we speak of time], the substitutes are the two *etu* and *it*, when an affix, of those specified under No. 1284, beginning with the letter *r* or with the letter *t* respectively, follows. Thus *eturhi* “at this time.”

प्रकारवचने जाल् । ५ । ३ । २३ ।

प्रकारवृत्तिभ्यः किमादिभ्यस्थाल् । तेन प्रकारेण तथा ।

No. 1302.—The affix THÁL may come after the words *ki* &c., (No. 1285) WHEN WE SPEAK OF A KIND, OR manner, of being. Thus *tutlá* “so,” “in that manner.”

इदमत्सुः । ५ । ३ । २४ ।

यातोऽपवादः ।

No. 1303.—AFTER the word IDAM “this” let there be the affix THAMU. This bebars *thál* (No. 1302).

एतदोऽपि वाच्यः । अनेन एतेन प्रकारेण वा इत्थम् ।

No. 1304.—“IT [viz., *thamu*—No. 1303] SHOULD BE STATED TO COME AFTER ETAD ‘this’ ALSO.” Thus *ittham* (Nos. 1299 & 1301) “thus,” “in this manner.”

क्लिप्तश्च । ५ । ३ । २५ ।

केन प्रकारेण कथम् ।

इति प्राग्दिशीयाः ।

No. 1305.—AND AFTER KIM “what?” [the affix *thamu*—No. 1303—may come. Thus *kutham* (No. 297) “how?” “in what manner?”

So much for the affixes specified under No. 1284.

अतिशयने तमविष्टनौ । ५ । ३ । ५५ ।

अतिशयविशिष्टार्थवृत्तेः स्वार्थं यतो स्तः । अयमेवामतिशयेनाद्य
आद्यतमः । लघुतमः । लघिष्ठः ।

No. 1306.—These two affixes, *THMAP* AND *ISHTHAN*, come after a word, the word retaining its denotation, WHEN the sense is differenced by *EXCESS*. Thus *adhyatamu* “the richest”—“he who—of these—is wealthy *kar’ iEoxiv* or *pur excellence* ;” *laghutama* or *laghishtha* (No. 1243) “the lightest.”

तिष्ठन् । ५ । ३ । ५६ ।

तिष्ठन्तादतिशये द्योत्ये तमप् स्यात् ।

No. 1307.—AND AFTER what ends with a *TENSE AFFIX*, when *excess* is to be connoted, let there be the affix *tamap* (No. 1306).

तरत्तमपौ घः । १ । १ । २२ ।

No. 1308.—Let the two affixes [of the comparative and the superlative degree, viz.] *TARAP* AND *TAMAP* be called *GHA*.

क्षिमेत्तिष्ठव्ययादादाम्बद्रव्यप्रकर्षे । ५ । ४ । ११ ।

क्षिमेदन्तात् तिष्ठोऽव्ययाच्च यो घस्तदन्तादाम् स्यान्न तु
द्रव्यप्रकर्षे । क्तिमाम् । पक्षितमाम् । उच्चैस्तमाम् । द्रव्यप्रकर्षे तु ।
उच्चैस्तमस्तहः ।

No. 1309.—AFTER KIM “what?,” AND WHAT ENDS WITH THE letter *E* OR with a *TENSE-AFFIX*, AND after an *INDECLINABLE*, let there be *ĀMU* AFTER an *AFFIX* OF the comparative or superlative *DEGREE*—but NOT IF THE *EXCESS* BELONGS TO a *SUBSTANCE*. Thus *kintamām* “how excessively [it rains—or the like]!” *pachatitamām* “he cooks surprisingly,” *uchchaistamām* “most loftily or loudly.” But when the excess belongs [not to an action &c., but] to a *substance*—*uchchurī-tamas turuk* “a most lofty tree.”

द्विवचनविभज्योपपदे तरबीयसुनौ । ५ । ३ । ५७ ।

द्वयोरेकस्यातिशये विभक्त्ये चोपपदे सुप्रिङन्तादेतो स्तः । पूर्व-
येतरपवादः । अयमनयोरतिशयेन लघुर्लघुतरः । लघीयान् ।
उदीच्याः प्राच्येभ्यः पटुतराः । पटीयांसः ।

No. 1310.—These two affixes TARAP AND IYASUN come after what ends with a case-affix or a tense-affix, WHEN THE TERM IN CONSTRUCTION with it is a DUAL, and there is excess in the one out of the two, AND WHEN [to mark excess] the term in construction is CONTRASTED [by the affix of the fifth case with the sense of "than," —II. 3. 42]. This debars the two former affixes (No. 1306). Thus *laghutara* or *laghiyas* "the lighter—[the one of the two that is light *par excellence*]; and so too when we speak of the Northerners as being "more clever" *prāchyebhyaḥ* "than the Easterns."

प्रशस्यस्य श्रः । ५ । ३ । ६० ।

इष्टेयसोः परतः ।

No. 1311.—Of the word PRAŚASYA "excellent" let ŚRA be the substitute when *ishṭhan* (No. 1306) and *tyasun* (No. 1310) follow.

प्रद्यत्यैकाच् । ६ । ४ । १६३ ।

इष्टादावेकाच् प्रकृत्या स्यात् । श्रेष्ठः । श्रेयान् ।

No. 1312.—Let a word WITH a SINGLE VOWEL remain in its ORIGINAL FORM when the affix *ishṭhan* or the like (No. 1311) follows. Thus *śreshṭha* "most excellent," *śreyas* "more excellent."

ज्य च । ५ । ३ । ६१ ।

प्रशस्यस्य ज्यादेश इष्टेयसोः । ज्येष्ठः ।

No. 1313.—AND JYA may be the substitute of the word *praśasya* (No. 1311) when the affixes *ishṭhan* and *tyasun* follow. Thus *jyeshṭha* "the most excellent."

ज्यादादीयसः । ६ । ४ । १६० ।

आदेः परस्य । ज्यायान् ।

No. 1314.—Let long *á* be the substitute OF the affix *fyasun* coming AFTER *JYA* (No. 1313). By No. 88 the substitute takes the place of the first letter only. Thus *jyáyas* "more excellent."

बहोर्लोपो भू च बहोः । ६ । ४ । १५८ ।

बहोः पर्योरिमेयसोर्लोपः स्याद्बहोश्च भूरादेशः । भूमा ।

No. 1315.—Let there be elision of *ima* (No. 1241) and *fyasun* (No. 1310) coming AFTER the word *BAHU* "much," AND let *bhú* be the substitute OF *BAHU*. Thus *bhúman* "multeity."

इष्टस्य यिद् च । ६ । ४ । १५९ ।

बहोः परस्य इष्टस्य लोपः स्यादिडागमश्च । भूयिष्ठः ।

No. 1316.—Let there be elision OF (the first letter of) *ISH-THAN* (No. 1306) coming after the word *bahu* "much," AND let there be the augment *YIT*. Thus *bhúyishtha* "most."

विष्प्रतोरुक् । ५ । ३ । ६५ ।

इष्टेयसोः । अतिशयेन स्रग्शी । स्रजिष्ठः । स्रजीयान् । अतिशयेन त्वग्भान् । त्वचिष्ठः । त्वचीयान् ।

No. 1317.—Let there be ELISION OF *VIN* (No. 1281) and *MATU* (No. 1268) when *ishthan* (No. 1306) and *fyasun* (No. 1310) follow. Thus [from *sragwin* "garlanded"] *srajishtha* "most profusely decorated with garlands," *srajíyas* "more profusely decorated with garlands," *twachishtha* "having abundant skin or bark," *twachíyas* "having more skin."

ईषदसमाप्तौ कल्पन्देश्यदेशीयरः । ५ । ३ । ६७ ।

ईषदूनो विद्वान् । विद्वत्कल्पः । विद्वद्देश्यः । विद्वद्देशीयः । पच-
तिकल्पम् ।

No. 1318.—The three affixes, *KALPA*, *DEŚYA*, AND *DEŚÍYAR*, may be employed WHEN there is a SLIGHT INCOMPLETENESS. Thus *vidwatkalpa* "who is somewhat less than a learned man" —"an inferior scholar,"—and, in the same sense, *vidwaddeshya* and *vidwaddeshíya*. [So too with a verb]—*pachatikalpam* "he cooks incompletely" or "he does not finish cooking."

विभाषा सुपो बहुच पुरस्तात् तु । ५ । ३ । ६८ ।

इषदूनः पटुः । बहुपटुः । पटुकल्पः । सुपः किम् । पर्चा
कल्पम् ।

No. 1319. OPTIONALLY BAHUCH [in the sense specified No. 1318] may come AFTER what ends with a CASE-AFFIX—B [instead of AFTER, let it stand] BEFORE. Thus *bahupṭu paṭukalpa* “almost clever”—“clever minus a little.” Why we say “after what ends with a case-affix?” Because, with a re we can have only such a form as *pachatikalpam*—see No. 1318.

प्रागिवात् कः । ५ । ३ । ७० ।

इवे प्रतिकृतावित्यतः प्राक् काधिकारः ।

No. 1320.—[In each aphorism] from this one FORWARD FAR AS No. 1326, there is the influence of the affix KA.

अव्ययसर्वनामकच् प्राक् टेः । ५ । ३ । ७१ ।

कापवादः ।

No. 1321.—Let AKACH come BEFORE THE LAST VOWEL WITH WHAT FOLLOWS it OF INDECLINABLES AND PRONOMINALS. This bars *ka* (No. 1320).

अज्ञाते । ५ । ३ । ७३ ।

कस्यायमश्वोऽश्वकः । उच्चकैः । नीचकैः । सर्वकैः ।

No. 1322.—WHEN the thing is spoken of as UNKNOWN [let there be *ka*—No. 1320—]. Thus *aśvaka* “the horse [of what is this]?” *uchchakaih* “[is it] high?” *nīchakaih* “[is it] low?” *sarvakaih* “[was this agreed to] by all?”

कुत्सिते । ५ । ३ । ७४ ।

कुत्सितोऽश्वोऽश्वकः ।

No. 1323.—WHEN the thing is spoken of as CONTEMPTED [then let there be *ka*—No. 1320—]. Thus *aśvaka* “a scorned horse.”

किञ्चिदो निर्धारणे द्वयोरेकस्य डतरच् । ५ । ३ । ६९ ।

अनयोः कतरो वेप्यवः । यतरः । ततरः ।

No. 1324.—Let the affix DATARACH come AFTER the words *KIM* "what?" *YAD* "which," AND *TAD* "that," WHEN the point in question is the DETERMINING OF THE ONE out OF TWO. Thus *katarā* "which of the two?"—which one is the follower of Viṣṇu?;—*yatarā* "of the two the one who," *tatarā* "of the two—that one."

वा बहूनां जातिपरिमन्ने इतमच् । ५ । ३ । ८३ ।

जातिपरिग्रह इति प्रत्याख्यातमाकरे । कतमो भवतां कठः ।
यतमः । ततमः । चापह्वयमकजयेस् । यकः । सकः ।

इति प्राग्वीयाः ॥

No. 1325.—OPTIONALLY [after *kim* &c.,—see No. 1324—] there may be the affix DATAMACH [when the object is the determining of the one] out OF MANY, THE QUESTION BEING THAT OF CASTE. The restriction conveyed in the words "the question being that of caste" is objected to in "The Mine" (—i. e. in the "Great Commentary"—). Thus *kutama* "which of the number?"—which of you, Sirs, is the Brāhman?—*yutama* "of the set the one who," *tutama* "of the set—that one." The employment of the term "optionally" (in the aphorism) is for the sake of indicating *akach* (No. 1321), which may be used in like manner. Thus *yaka* "of the set the one who," *saka* "of the set—that one."

So much for the affixes spoken of under No. 1320.

इवे प्रतिलुप्तौ । ५ । ३ । ८६ ।

कन् स्यात् । अश्व इव प्रतिकृतिः । अश्वकः ।

No. 1326.—Let there be the affix *kan*, WHEN we speak of something which is LIKE—this being an IMITATION. Thus *astaka* "a figure like a horse"—[in wood or clay, or sketched on paper, &c].

सर्वप्रातिपदिकेभ्यः स्वार्थे कन् । अश्वकः ।

No. 1327.—“The affix *kun* may come AFTER ALL CE FORMS (No. 134)—these RETAINING THEIR OWN SENSE” T *aswaka* “a horse.”

तत् प्रद्यतवचने मयट् । ५ । ४ । २१ ।

प्राचुर्येण प्रस्तुतं प्रकृतं तस्य वचनं प्रतिपादनम् । भावेऽधिक्ये वा ल्युट् । आद्ये प्रकृतमन्नमन्नमयम् । अपूपमयम् । द्वितीये त अन्नमयो यज्ञः । अपूपमयं पर्व ।

No. 1328.—The affix *MAYAT* may be employed [after a word denoting some substance] WHEN we require an EXPRESSION OF IT AS ABUNDANT. By “abundant” we mean “happening to be abundance,” and by its “expression” we mean “a declaration [This word *vuchana*—which has been rendered “an expression” in the aphorism—has two senses, for the affix with which it is connected—viz.] the affix *lyuṭ* conveys the force both of the *nature* (Nos. 928 and 1239) and the *vita*. In the former case [—i. e. taking *tatprakṛitavuchana* to mean “the mention of that as abundant”—] we have *annamaya* “abundance of grain ;” *apūpama* “abundance of flour ;”—but in the second case [—i. e. taking it to mean “that in which something is spoken of as abundant”—] we have *annamayo yajñah* “a sacrifice at which food is abundant” *apūpamayam parva* “a festival at which there is abundance of flour.”

प्रज्ञादिभ्यश्च । ५ । ४ । ३८ ।

अण् स्यात् । प्रज्ञ एव प्राज्ञः । देवतः ।

No. 1329.—AND AFTER the words *PRAJÑA* “wise,” &c., [retaining their denotation] there may be the affix *AN*. Thus *prajñā* “wise”—simply ; *daivata* [synonymous with *devatā*] “a deity.”

वद्वल्पर्याप्सु कारकादन्यतरस्याम् । ५ । ४ । ४२ ।

बहूनि ददाति बहुशः । अल्पशः ।

No. 1330.—OPTIONALLY AFTER a word signifying MUCH OR LITTLE, IN A CASE DEPENDENT ON a VERB (see No. 945) there may be the affix *śAS*. Thus *bahurūh* “abundantly”—as where one

"gives many"—and so *alpatah* "scantily"—[giving few—or to a few only—&c].

आद्यादिभ्यस्तसेरुपसंख्यानम् । आदौ आदितः । मध्यतः ।
अन्ततः । पृष्ठतः । पार्श्वतः । आकृतिगणोऽयम् । स्वरेषु स्वरतः ।
वर्णतः ।

No. 1331.—"THE ADDITIONAL ASSERTION should be made OF the affix TASI as coming AFTER the words ĀDI 'first' &c." [as well as after words that are in the 5th case—see No. 1286—]. Thus *ādītaḥ* "at the first," *mudhyataḥ* "in the middle," *antataḥ* "finally," *prishkataḥ* "behind," *pārśvataḥ* "by the side of." This is a class of words those belonging to which are to be known only from the forms met with in writings of authority—(see No. 53). Thus we meet with *svarataḥ* "in respect of a vowel," and *varṇataḥ* "in respect of a letter"—[when speaking, for example, of some error in orthography].

ह्रस्वस्तियोगे संपद्यकर्तरि चिः । ५ । ४ । ५० ।

अभूततद्वाच इति वक्तव्यम् । विकारात्मनां प्रपुष्पत्यां प्रकृतौ
वर्तमानाद्विकारयद्वात् स्वार्थे चिर्वा स्यात् करोत्यादिभिर्योगे ।

No. 1332.—It should be stated that the "attainment" [spoken of in this aphorism] is the attainment of becoming what the thing previously was not. When something out of which something else originates arrives at the state of being that very thing so produced, the affix CHWI, without altering the sense, may optionally come,—when the word denoting the modified thing as then existing—THE AGENT THAT HAS ATTAINED to the new state—is CONJOINED WITH the verbs KRI "to make," BHŪ "to become, AND AS "to be."

अस्य चो । ७ । ४ । ३२ ।

अद्यत्स्य ईत् स्याच्च्चे । अकृष्यः कृष्यः संपद्यते तं करोति
कृष्यीकरोति । ब्रह्मीभवति । गङ्गीस्यात् ।

No. 1333.—Let there be long *i* in the room OF A or Ā WHEN the affix CHWI (No. 1330) FOLLOWS. Suppose that one who is not black becomes black,—some one makes him so,—then we may ex-

press it thus, *krishṇīkaroti* "he blackens." So too *brahmībhavati* "he becomes Brahma [as a saint when liberated from the tramm of ignorance];" *gaṅgīsyāt* "may it become the Ganges—[this butary stream flowing on to mingle therewith."

अव्ययस्य द्वावीत्वं नेति वाच्यम् । दोषाभूतमहः । दिवाः रात्रिः ।

No. 1334.—"IT SHOULD BE STATED THAT there is NOT A CHANGE TO long *i* (—see No. 1333—) in the case OF an INDECLINABLE WHEN the affix CHWI FOLLOWS." Thus *doṣābhūtam ahaḥ* "the day become evening," *divābhūta rātriḥ* "the night become day."

विभाषा साति क्त्वर्थे । ५ । ४ । ५२ ।

द्विविषये सातिर्वा स्यात् साकल्ये ।

No. 1335.—In a case where the affix *chwi* (No. 1332) might be employed, the affix *SĀTI* may OPTIONALLY be used WHEN THE TOTALITY of the change is to be suggested.

सात्पदाद्योः । ८ । ३ । १११ ।

सस्य षत्वं न । दधि सिञ्चति । कृत्स्नं यस्त्रमग्निः संपद्यग्निः सद्भवति ।

No. 1336.—There is not the change to the cerebral *ś* (No. 169) of the dental *s* OF the affix *SĀTI* (No. 1335) NOR of the *s* which is INITIAL IN a PADA. Thus there is no change to *ś* in the example *dudhi siñchati* "he sprinkles curd;" nor in the example [illustrative of No. 1335] *agnisādbhavati* "the whole [weapon] in a blaze."

चौ च । ७ । ४ । २६ ।

दीर्घः स्यात् । अग्नीभवति ।

No. 1337.—AND WHEN the affix CHWI (No. 1332) FOLLOWS let there be a long vowel. Thus [from *agni* "fire"] *agnībhavati* "it becomes fire."

अव्यक्तानुकरणाद्द्वयवराधीदन्तौ ङाच् । ५ । ४ । ५२ ।

ह्यचवरं न्यूनं न तु ततो न्यूनम् । अनेकाक्षिति यावत् । तादृशमर्थे
यस्य तस्माद्वाच्यं स्यात् कुम्बस्तिभिर्योगे ।

No. 1338.—[The expression in the aphorism—viz.—] “that of which two vowels are the least”—the smallest number [of vowels]—but not less than that—means polysyllabic. AFTER that which is THE HALF OF such a POLYSYLLABIC word, being THE IMITATIVE NAME OF an INARTICULATE SOUND, let there be optionally the affix *páçh*—though NOT WHEN the word ITI FOLLOWS—provided the word be combined with the verbs *kṛi*, *bhū*, or *as* (No. 1332).

आचि बहुलं द्वे भवत इति आचि विवक्षिते द्वित्वम् ।

No. 1339.—“WHEN the affix *páçh* (No. 1338) is to be directed to be employed, then THERE ARE TWO, or there is reduplication of the word, VARIOUSLY” (see No. 823).

नित्यमाशेदिते आचीति वक्तव्यम् । आचपरं यदाम्बेदितं तस्मिन्
चरे पूर्वपरयोर्वर्धयोः पररूपं स्यात् । इति तकारपकारयोः पकारः ।
पटपटा करोति । अव्यक्तानुकरणात् किम् । दृषत् करोति । ह्यचव-
रार्थात् किम् । अत् करोति । अवरेति किम् । खरटखरटा करोति ।
अनितो किम् । पटिति करोति ।

इति नदिताः ॥

No. 1340.—“IT SHOULD BE STATED THAT WHEN the affix *páçh* (No. 1338) COMES AFTER a REDUPLICATION (No. 118) which occurs when *páçh* follows (No. 1337), then the form of the subsequent shall INVARIABLY be in the room both of the prior and of the subsequent letters.” Hence [when we have *paṣat + paṣat + páçh + kuroti*] the letter *p* is substituted in the room of the *t* [of the first *paṣat*] and of the *p* [of the reduplication], giving *paṣapaṣa-kuroti* “he makes a noise like *paṣat*, *paṣat*” [—the final *t* being elided by VI. 1. 98, as in the words under No. 53]. Why do we say “after the imitative name of an inarticulate sound” (No. 1338)? Witness *dṛishat kuroti* “it makes (or turns to) stone.” Why do we say “after the half of that of which two vowels are the least.” Witness *érat kuroti* “he utters [the exclamation implying belief

or reverence] *śrut*." Why do we say "at least"? [Because the rule does apply if there be more, as well as when there are two]—thus *kharatākharatākaroti* "he makes a sound like *kharat*." Why do we say "not if the word *iti* 'thus' follows"? Witness *paṭiti karoti* "he makes the sound called *paṭat*" (VI. I. 98).

So much for the *Tuddhita* affixes.

। अथ स्त्रीप्रत्ययाः ।

NOW THE AFFIXES OF THE FEMININE

अजाद्यतष्टाप् । ४ । १ । ४ ।

अजादीनामकारान्तस्य च वाच्यं यत् स्त्रीत्वं तच्च द्योत्ये दाप् स्यात् । अजा । शडका । अश्वा । घटका । मूषिका । बात्या । वत्सा । होडा । मन्दा । विलाता । मेधा । इत्यादि । यङ्ग । सर्व ।

No. 1341.—When that feminine nature is to be indicated which may be predicated OF [the things denoted by] the words AJA "a goat" &c., AND WHAT ENDS IN short A, let there be the affix ṬĀP. Thus [as an example of "aja &c.," we have] *ajā* "a she-goat," *śḍakā* "a ewe," *aśvā* "a mare," *ghaṭakā* "a hen-sparrow," *mūṣikā* (No. 1358) "a she-mouse," *bālā* "a girl," *vātā* "a she-calf," *hoḍā* or *mandā* or *vilātā* "a young girl" (in the language of the Vedas); *medhā* "understanding"; &c. Then [as examples of what ends in *a*, without being included in the class "aja &c.," we may have] *gaṅgā* "the Ganges," *sarvā* "all"

उगितञ्च । ४ । १ । ६ ।

उगिदन्तात् प्रातिपदिकाङ्क्षीप् । भवन्ती । पचन्ती ।

No. 1342.—AND AFTER WHAT, as a crude word, HAS an INDICATORY UK, let the feminine affix be *hīp*. Thus [from *bhavadri*—No. 883—in which the indicative *ri* is an *uk*,] *bhavatī* (No. 396) "[a female] becoming," *pachantī* "cooking."

टिङ्गाखञ्दयसञ्दघञ्माचक्षतयपठक्ठञ्क्ञ्कारपः ४।

१।१५।

अनुपसर्जनं यट्टिदादि तदन्तं यददन्तं ततः स्त्रियां ङीप् ।
 कुरुधरी । नदद् । नदी । देवद् । देवी । सौपर्णेयी । येन्द्री ।
 चोत्सी । ऊरुद्वयसी । ऊरुदघ्री । ऊरुमाची । पञ्चतयी । चाचिकी ।
 प्रास्थिकी । लावणिकी । यादृशी । इत्त्वरी ।

No. 1343.—In the feminine there shall be the affix *ñīp* after what ends in short *a*, if it is not a subordinate term (No. 968) in a compound, and if the affix with which it ends has an indicative T or if the affix be *PHA* (No. 1093), or *AN* (No. 1077) or *AN* (No. 1075), or *DWAYASACH* (No. 1253), or *DAGHNACH* (No. 1253), or *MĀTRACH* (No. 1253), or *TAYAP* (No. 1255), or *THAK* (No. 1202), or *THAN* (No. 1230), or *KAN* (No. 376), or *KWARAP* (III. 2. 163) Thus [to give an example of each in order] *kurucharī* (No. 844) "who goes to the Kurus:" and [as the words *nada* "a river" and *deva* "a god" are written, in the list "*pañc &c.*"—see No. 837—with an indicative *f*—thus] *nadaḥ* and *devaḥ* [we have] *nadī* "a river" and *devī* "a goddess." Then again—*śauparnyeī* "a female descendant of Suparna," *ainīrī* "a female descendant of Indra," *autī* "a female descendant of Utsa," *ūrudvayasī*, *ūrudaghñī*, and *ūrumātrī* "reaching to the thigh," *pañchatayī* "of which the parts are five," *ākṣikī* "a female dicer," *prasthikī* "containing the measure of a prastha," *lāvaṇikī* "elegant," *yādriṣī* "such like as," *itwari* "swift."

नक्षत्रसीकक्ष्युंस्तरुणतलुनानामुपसंख्यानम् । स्त्रेयी । यैत्सी ।
 शात्कीकी । चाक्यं करणी । तरुणी । तलुनी ।

No. 1344.—"IN ADDITION to the foregoing [enumerated in No. 1343] there should have been THE ENUMERATION OF the affixes *KAN* AND *SHAN* (No. 1077) AND *IKAK* (No. 1072) AND *KHYUN* (III. 2. 56), AND OF the words *TARUNA* AND *TALUNA* 'a youth'." Thus *strini* "female," *pruṇi* "male," *ākṣikī* "a female spear-bearer," *āḍhyantaraṇī* "enriching," *taruṇī* or *talunī* "a young woman."

यजन्तः । ४ । १ । १६ ।

यजन्तान्डीष् । अकारलोपे कृते ।

No. 1345.—AND AFTER what ends with the affix *YAN* (No. 1072) the feminine affix is *ñīp*—elision of the *a* having been made (by No. 260).

एतत्तद्धितस्य । ६ । ४ । १५० ।

हलः परस्य तद्धितयकारस्य लोप ईति परे । गार्गी ।

No. 1346.—There is elision OF the Y of a TADDHITA affix coming AFTER a CONSONANT, when long *i* follows. Thus (from *gārgī*, No. 1345) “a female descendant of Garga.”

मापां घफल्लघितः । ४ । १ । १७ ।

यजन्तात् षो वा स्यात् स च तद्धितः ।

No. 1347.—In the opinion OF THE ANCIENTS [and hence or optionally] there may be the affix *SHPHA* after what ends with the affix *yun* (No. 1072), and it is to be regarded as a TADDHITA affix—[so that the *ph*—see No. 1086.—becomes *dyan*].

पितृरादिभ्यश्च । ४ । १ । ४१ ।

डीष् स्यात् । गार्ग्यायणी । नर्तकी । गोरी । अनदुही । च द्वाही । आकृतिगणोऽयम् ।

No. 1348.—AND AFTER words ending with affixes WHICH ARE INDICATORY SH, AND after the words GAURA “brilliant,” & let the feminine affix be *ñīsha*. Thus *gārgyāyānī* [—with the affix *shpha*—No. 1347 “a female descendant of Garga;” *nartakī* [with *shwun*—III. I. 145] “an actress;” *gaurī* “the brilliant [goldress or Pārvatī];” *anaduhī anaduhī* “a cow.” This is a class of words constituted by usage—see No. 33.

वयसि प्रथमे । ४ । १ । २० ।

प्रथमवयोवाचिनोऽदन्तान्डीष् । कुमारी ।

No. 1349.—After a word ending in short *a* and expressive OF EARLY AGE let the feminine affix be *ñīp*. Thus *kumārī* “a girl.”

द्विगोः । ४ । १ । २१ ।

अदन्ताद्विगोर्होष् । त्रिलोकी । अजादित्वात् त्रिफला । अनीका ।

No. 1350.—AFTER a DWIGU compound (No. 983) ending in short *a* let the feminine affix be *śīp*. Thus *trilokī* "the aggregate of the three worlds." But we find *triphalā* "the three myrobalans," because this is one of the words spoken of as "*ajū āa*" (No. 1341).—

वर्षादनुदात्तात् तोपधात् तो नः । ४ । १ । ३६ ।

वर्षेवाची योऽनुदात्तान्तस्तोपधस्तदनुदात्तपञ्चनाद्या ङीप् तकारस्य नः । यता । यनी । रोहिता । रोहिणी ।

No. 1351.—AFTER a word expressive of COLOUR, ending in a GRAVELY ACCENTED vowel, and HAVING the letter *T* as its PENULTIMATE letter, the word not being a subordinate in a compound, the feminine affix is optionally *śīp*, and the letter *X* is substituted in the room OF the *T*. Thus [from *eta* "variegated"] *etā* or *enā*, [from *rohita* "red"] *rohitā* or *rohinī*.

वोतो गुणवचनात् । ४ । १ । ४४ ।

उदन्ताद्रुणवाचिनो वा ङीष् । मृद्वी । मृदुः ।

No. 1352.—OPTIONALLY AFTER what ends in SHORT *U*, being EXPRESSIVE OF a QUALITY, the feminine affix is *śīśh*. Thus [from *mṛṛḍu* "soft"] *mṛṛḍvī* or [without a feminine affix] *mṛṛḍuḥ*.

बद्धादिभ्यश्च । ४ । १ । ४५ ।

वा ङीष् । बद्धी । बहुः ।

No. 1353.—AND AFTER the words *BAHU* "much" &c., the feminine affix is optionally *śīśh*. Thus *bahvī* or [without a feminine affix] *bahu*.

कृदिकारादन्तिनः । रात्री । रात्रिः ।

No. 1354.—"AFTER THE vowel *I* OF a KRIT affix, NOT KṬIN (No. 918)," [the feminine affix is optionally *śīśh*]. Thus *ratrī* or *ratrī* "night."

दर्शतोऽतिवर्धादित्येके । शब्दटी । घञाटिः ।

No. 1355.—“SOME SAY that the feminine affix *ś* AFTER ANY WORD ending in *i* (No. 1354) IF it have *N* OF the affix *KTIN*.” Thus *takufi* or *takafī* “a cart.”

पुंयोगादात्त्यायान् । ४ । १ । ४८ ।

या पुंमाख्या पुंयोगात् स्त्रियां घर्तते ततो ङीप् ।
गोपी ।

No. 1356.—WHEN THE NAME of a male is employed the female IN VIRTUE OF HER [matrimonial] UNION MALE, the feminine affix *śīś* comes after it. Thus *gopa* of a *gopa* or cowherd.”

पालकान्तात् । गोपालिका । अश्वपालिका ।

No. 1357.—“BUT NOT AFTER the word *PĀLAK*, [does *śīś* come by No. 1356].” Thus *gopālikā* (No. wife of a cow-keeper,” *asvapālikā* “the wife of a horse-keeper.”

प्रत्ययत्वात् क्वात् पूर्वस्यात् इदाय्यसुपः । ७ ।

प्रत्ययत्वात् क्वात् पूर्वस्याकारस्येकारः स्यादापि स
परो न चेत् । कर्त्तृका । कारिका । अतः किम् । नौका ।
किम् । यत्नेतीति यत्ना । असुपः किम् । बहुपरिव्राज

No. 1358.—Let there be the vowel *i* in the room of *A* coming BEFORE the letter *K* STANDING IN AN AFFIX, feminine affix *ĀP* FOLLOWS—PROVIDED that the feminine does NOT come AFTER a CASE-AFFIX. Thus [from *sarva* *sarvikā*, [from *kāraka* “a maker”] *kārikā*. Why do the vowel *a*? Witness *naukā* “a boat.” Why do we ing in an affix”? Witness *śakā* [from *śaka*] “who is al the *k* belongs to the verbal root]. Why do we say “i case-affix”? Witness *bahuparivrdjaka nagarī* “a city religious mendicants”—[where the feminine affix is att the case-affix had been elided, as explained under No. 9 ing the compound].

सूर्याद्वेपतायां चाप् । सूर्यस्य स्त्री देवता सूर्या । देवतायां किम् ।

No. 1359.—“AFTER the word SŪRYA ‘the Sun,’ the feminine affix is CHĀP, WHEN the GODDESS [his wife] is meant.” Thus *sūryā* “the goddess who is the wife of the Sun.” Why “when the goddess is meant”? [See No. 1360.]

सूर्यागस्त्ययोश्चे च क्त्वा च यलोपः । सूरौ कुन्ती ।

No. 1360.—“There is ELISION OF the YA OF the words SŪRYA “the sun” AND AGASTYA “the saint Agastya,” WHEN the affix CHHA (No. 1160) follows, AND when the feminine affix *kt* follows.” Thus *sūrī*—meaning “Kuntī—the mortal bride of the Sun”—(see No. 1359).

इन्द्रवरुणभवशर्वरुद्रवृद्धिमारुख्यवयवममातुषा-
चार्याखामानुक् । ४ । १ । ४८ ।

उो च । इन्द्रस्य स्त्री इन्द्राणी । वरुणानी । भवानी । शर्वाणी ।
रुद्राणी । मृगानी ।

No. 1361.—Let *ānuk* be the augment of the proper names INDRA, VARUṆA, BHAVA, ŚARVA, RUDRA, AND MRIDA, AND of the words HIMA “snow,” ARANYA “a forest,” YAVA “barley,” YAVANA “Greek,” MĀTULA “a maternal uncle,” AND ĀCHĀRYA “a spiritual preceptor;” and, at the same time, let the feminine affix be *ślak*. Thus *indrānī* “the wife of Indra,” and so *varuṇānī*, *bhavanī*, *śarvānī*, *mridānī*.

हिमारुख्ययोर्मत्त्वे । महद्भिर्म हिमानी । महदरुख्यमरुख्यानी ।

No. 1362.—“OF the words HIMA ‘snow’ AND ARANYA ‘a forest’ [there is the augment *ānuk*, as directed in No. 1361], in the sense of GREATNESS.” Thus *himānī* “much snow,” *aranyānī* “a great forest.”

यषाद्वेषे । दुष्टो यषो यषानी ।

No. 1363.—“AFTER the word YAVA ‘barley’ [the feminine affix, as directed in No. 1361, comes] IN the sense of FAULT.” Thus *yavānī* “bad barley.”

यवनालिप्याम् । यवनानां लिपिर्यवनानी ।

No. 1364.—“AFTER the word YAVANA ‘Greek’ [the feminine affix, as directed in No. 1361, comes] IN the sense of HAND-WRITING.” Thus *yavanāni* “the written character of the Greeks.”

मातुलोपाध्याययोरानुम्बा । मातुलानी । मातुली । उपाध्यायानी ।
उपाध्यायी ।

No. 1365.—“OF the words MĀTULA ‘a maternal uncle’ AND UPĀDHYĀYA ‘a spiritual preceptor’ [when the feminine affix comes—to express the wife thereof—] the augment ĀNUK (No. 1361) is OPTIONAL.” Thus *mātulāni* or *mātulī* (No. 1356) “the wife of a maternal uncle,”—*upādhyāyāni* or *upādhyāyī* “the wife of a spiritual preceptor.”

आचार्यादण्वत्वं च । आचार्यानी ।

No. 1366.—“AND there is NOT the CHANGE TO the cerebral N [—No. 157—of the dental n of the augment ānuk—No. 1361—] AFTER the word ĀCHĀRYA ‘a spiritual preceptor.’” Thus *āchāryāni* “the wife of a spiritual preceptor.”

अर्यक्षत्रियाभ्यां वा स्वार्थे । अर्याणी । अर्या । क्षत्रियाणी । क्षत्रिया ।

No. 1367.—“AFTER the words ARYA ‘a man of the Vaiśya class’ AND KSHATRIYA ‘a man of the military class’ [the feminine affix, with the augment directed in No. 1361 comes] OPTIONALLY, WHEN the word retains ITS OWN SENSE [viz. that of a person belonging to the class]. Thus *aryāni* or *aryā* “a female of the Vaiśya class,” *kshatriyāni* or *kshatriyā* “a female of the military class.”

क्रीतात् करसपूर्वात् । ४ । १ । ५० ।

क्षीप् । वस्त्रक्रीती । क्षचिन्न । धनक्रीता ।

No. 1368.—AFTER the word KRĪTA “bought,” PRECEDED BY the name of THE MEANS wherewith, the feminine affix is *kṛitā*. Thus *vastrakrītā* “a female bought in exchange for cloth.” Sometimes it is not so. Thus *dhanakrītā* “a female purchased with wealth.”

स्वाङ्गाजोपसर्जनादसंयोगोपधात् । ४ । १ । ५४ ।

असंयोगोपधमुपसर्जनं यत् स्वाङ्गं तदन्ताङ्गीष् वा । केशानति-
क्रान्ता अतिकेशी । अतिकेशा । चन्द्रमुखी । चन्द्रमुखा । असंयोगो-
पधात् किम् । सुगुल्फा । उपसर्जनात् किम् । सुशिखा ।

No. 1369.—AND the feminine affix *śīśā* comes optionally AFTER what ends with the name of a PART OF THE BODY, when the word is SUBORDINATE IN A COMPOUND (No. 968), moreover, NOT HAVING a CONJUNCT FOR ITS PENULTIMATE letter. Thus *atikeśī* or *atikeśā* "surpassing the hair" [in beauty &c.,—or reaching above it—as deep water—]; *chandrāmukhī* or *chandrāmukhā* "moon-faced." Why do we say "not having a conjunct for its penultimate letter"? Witness *sugulphā* "a female with handsome ancles." Why do we say "subordinate in a compound"? Witness *sūśikhā* "a handsome crest"—[where the *śikhā* is not subordinate or epithetical].

न क्रोडादिवक्ष्यः । ४ । १ । ५५ ।

क्रोडादेर्वक्ष्यस्व स्वाङ्गात् ङीष् । कल्याणक्रोडा । आकृतिगण्डोऽयम् ।
सुचयना ।

No. 1370.—The feminine affix is NOT *śīśā* (No. 1369) AFTER a word denoting a part of the body when it is of the class *KROPA* "the flank" &c., NOR when the word is POLYSYLLABIC. Thus *kalyāṇakroḍā* "a female with handsome flanks." This is a class of words constituted by usage—(see No. 53). Of the case where the word is polysyllabic we have an example in *śujaghaṇā* "a female with handsome loins."

नखसुखात् संघायाम् । ४ । १ । ५८ ।

न ङीप् ।

No. 1371.—The feminine affix is not *śīśā* (No. 1369) AFTER *NAKHA* "the nose" AND *MUKHA* "the mouth," WHEN (the word at the end of which they stand is) an APPELLATIVE [No. 1372].

पूर्वपदात् संघायामगः । ८ । ४ । ३ ।

पूर्वपदस्यान्निमित्तात् परस्य नत्य णः स्यात् संज्ञायां न तु
व्यवधाने । शूर्पणखा । गौरमुखा । संज्ञायां क्तिम् । ताम्रमुखी कन

No. 1372.—Let there be a cerebral *n* in the room of *s* coming AFTER a cause of such change (No. 157) standing PRIOR MEMBER of a compound word, WHEN the word is an LATIVE—but NOT if the letter *g* intervenes. Thus *śūrp* "[the sister of Rāvaṇa—viz.] Śūrpāṇakhā [—whose nails winnowing baskets.]" Then [as another example of No. 1372 we may have] *gauramukhā* "Fair-face." Why [in No. 1372 we say "when an appellative"? Witness *tāmramukhī* ka copper-faced damsel."

जातेरलीविषयादयोपधात् । ४ । १ । ६३ ।

जातिवाचि यन्न च स्त्रियां नियतमयोपधं ततो ङीप् ।
वृषली । काठी । बहुची । जातेः क्तिम् । मुण्डा । अस्त्रीं
क्तिम् । बलाका । अयोपधात् क्तिम् । क्षत्रिया ।

No. 1373.—Let the feminine affix be *śish* AFTER that is expressive of a KIND, and is NOT INVARIABLY FEMININE—over—NOT HAVING the letter *y* FOR its PENULTIMATE letter. from [*taṣa*] *taṣī* "shore," *vrishalī* "a woman of the servile class," *kaṭhī* "a woman of the class of Brāhmins who read the Kaṭ of the Rig Veda;" *bahurichī* "a woman of the class of Brāhmins who read the Rig Veda." Why do we say "expressive of kind"? Witness *muṇḍā* "shaven"—[where the word expresses kind but a quality—see *Sāhitya Darpaṇa* §12 b. and d.] Why do we say "not invariably feminine"? Witness *balākā* "a female"—[supposed to breed without the male]. Why do we say "having the letter *y* for its penultimate letter"? Witness *kṣatriyā* "a female Kshatriya."

योपधप्रतिषेधे गवयहयमुकायमत्स्यमनुष्याणामप्रतिषेधः ।
एजी । मुकायी । हलस्तद्धितस्येति यलोपः । मनुषी । मत्स्य
यलोपः । मत्सी ।

No. 1374.—“IN THE EXCLUDING [from No. 1373] OF WORDS THAT HAVE letter Y AS the PENULTIMATE, there is NOT involved the EXCLUSION OF [the following words which have a penultimate y—viz.—] GAVAYA “the Bos Gavaeus,” HAYA “a horse,” MUKAYA “a sort of animal,” MATSYA “a fish,” and MANUSHYA “a man.” Thus *gavayī* “the female, of the Bos Gavaeus;” *hayī* “a mare,” *mukayī* “a female *mukaya*.” By No. 1364 there is elision of the y of *manushya*:—thus *manushī* “a woman,”—and [according to Kāṭhāyana] there is elision of the y of *matsya* (though this word does not end in a *taddhita* affix) when the feminine affix *ī* follows—so that we have *matsī* “a female fish.”

इतो मनुष्यातेः । ४ । १ । ईप् ।

ह्रीष् । दाक्षी ।

No. 1375.—“AFTER a word ENDING IN short I, denoting a RACE OF MEN, the feminine affix is *ī*śā. Thus *dākshī* “a female Dākshi, or descendant of Daksha (No. 1087).”

अङुतः । ४ । १ । ईई ।

उदन्नादयोपधान्मनुष्यजातिषादिनः स्त्रियामूङ् । कुरुः । अयोप-
धात् ङिम् । अध्वर्युर्ब्राह्मणी ।

No. 1376.—AFTER a word ENDING IN short U, not having the letter y as its penultimate letter, and being expressive of men, the affix in the feminine is *ī*śā. Thus *kurū* “a female Kuru.” Why do we say “not having the letter y as its penultimate letter”? Witness *adhvaryu* “a woman of the class of Brāhman versed in the Yajur Veda.”

पङ्गोश्च । पङ्गुः ।

No. 1377.—“AND [as in No. 1376] AFTER the word PAṆGU “lame,” Thus *paṅgū* “(a female) lame.”

श्वशुरस्योष्काराक्षरलोपश्च । श्वश्रुः ।

No. 1378.—“AND [in addition to the affixing of the feminine affix *ī*śā—No. 1376—] there is ELISION OF the U and of the A OF the word *śwaśura* ‘a father-in-law.’” Thus *śwaśarī* “a mother-in-law.”

उत्तरपदादौपत्ये । ४ । १ । ६६ ।

उपमानवाचिपूर्वपदसूततरपदं यत् प्रातिपदिकं तस्मादूह ।
कारभोहः ।

No. 1379.—Let *ún* be the feminine affix AFTER THAT compound, ending in a crude word, OF WHICH THE LATTER MEMBER IS the word *úru* "the thigh," WHEN the prior member of the compound is a word expressing an object of COMPARISON. Thus *karahhorú* "a female with thighs like the ulnar or tapering fleshy side of the hand."

संहितप्रलघ्नवामादेव । ४ । १ । ७० ।

अनौपम्यार्थं सूचम् । संहितोहः । शफोहः । लघ्नोहः । वामोहः ।

No. 1380.—And (*ún* shall be the feminine affix after the word *úru* "the thigh" coming, in a compound,) after the words *SAṆHITA* "joined," *ŚAPHA* "a hoof," *LAṆṢHAṆA*, "a mark," AND *VĀMA* "handsome," &c. This aphorism is for the sake of cases where there is no comparison (as there is in the cases to which No. 1379 refers). Thus *saṇhitorú* "whose thighs are joined [—e.g. from obesity]," *śaphorú* "whose thighs are [put together] like [the two] hoofs [on a cow's foot]," *lakṣhaṇorú* "whose thighs are marked," *vāmorú* "with handsome thighs."

शार्ङ्गरवाचनो ङीन् । ४ । १ । ७३ ।

शार्ङ्गरवादेरवो योऽकारस्तदन्ताच्च जातिवाचिनो ङीन् । शार्ङ्गरी ।
वैदी । ब्राह्मणी ।

No. 1381.—Let *śn* be the feminine affix AFTER the word *ŚĀRṂGARAVA* "a *Śārṅgarava*" &c., and after what ends with the letter *a* of the affix *AN* (No. 1075) when the word speaks of a kind [not of a wife—No. 1356]. Thus *śārṅgaravī* "a *Śārṅgarava* woman," *vaidī* [from *vida*, which, besides ending with the affix *an*, as it is held to do when enumerated in the list "*śārṅgarava* &c.," may end with the affix *an*] "a female descendant of *Vida*," *brāhmaṇī* "a female of the sacerdotal tribe."

नृनरयोर्वृद्धिश्च । नारी ।

No. 1382—"AND VṚIDDHI is the substitute OF the words NRI AND NARA 'a man' [when the feminine affix *nīn*—No. 1381—follows." Thus *nārī* "a woman."

यूनस्तिः । ४ । १ । ७७ ।

युवन्शब्दात् स्त्रियां तिः स्यात् । युवतिः ।

इति स्त्रीप्रत्ययाः ॥

No. 1383—AFTER the word YUVAN "young," when it denotes a female, let there be the affix TI. Thus *yutati* "a young woman."

So much for the affixes of the Feminine.

शास्त्रान्तरे प्रविष्टानां बालानां चोपकारिका ।

कृता वरदराजेन लघुसिद्धान्तकौमुदी ॥

इति श्रीवरदराजकृता लघुसिद्धान्तकौमुदी समाप्ता ॥

This abridged *Siddhānta Kaumudī*, a help for those who are engaged in other studies (and have therefore little leisure) and for those also who are quite unacquainted with science, was made by the illustrious Varadarāja.

Here concludes the *Laghu-siddhānta-kaumudī* made by the illustrious Varadarāja.

॥ लघुकौमुदी समाप्ता ॥

THE LAGHU KAUMUDĪ IS FINISHED.

ALPHABETICAL INDEX OF THE APHORISMS IN THE LAGHU KAUMUDY.

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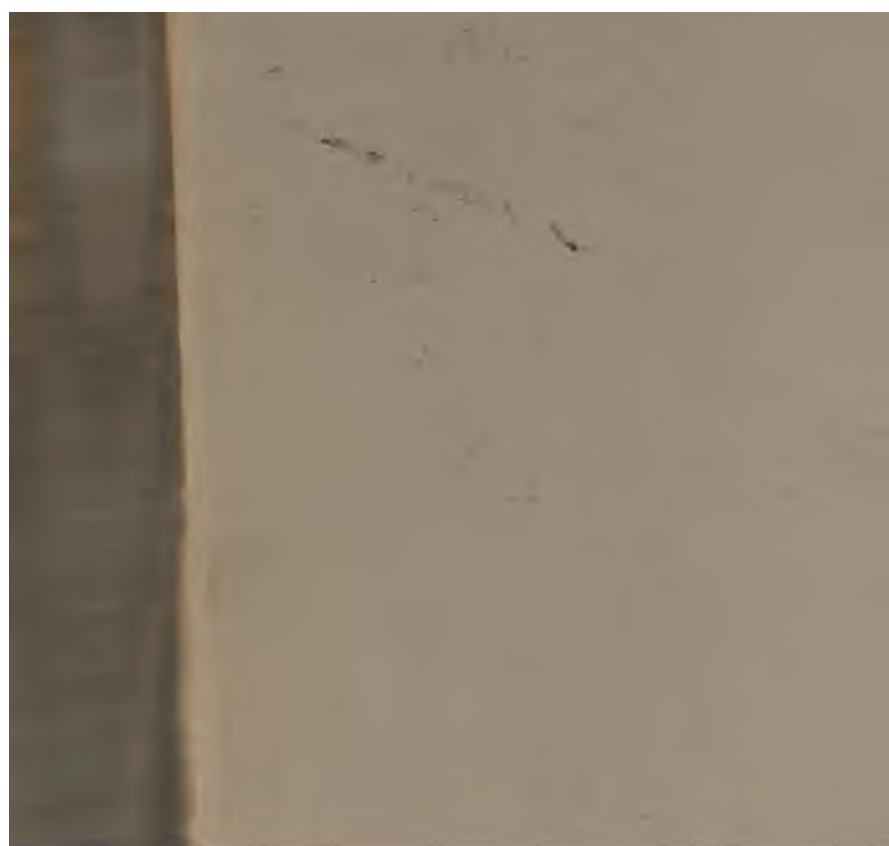
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